THE VIEW OF THE UMMAH ON QADIYANISM



The Case of the Muslim Ummah on Qadiyanism Presented before the National Assembly of Pakistan in 1974

Published in January 2005

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بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنَزلَ اللّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلآئِكَةُ بَاسِطُواْ أَيْدِيهِمْ أَخْرِجُواْ أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

(سورة الأنعام ٦ الاية ٩٣)

And who can be more wicked than one who forges a lie against Allah (SWT) or says; “This has been revealed to me”, when nothing has (ever) been revealed to him.
Al-Qur’an (6:93)

وَ إِنَّه سَيَكُوْنُ فِيْ أُمَّتِيْ كَذَّابُوْنَ ثَلاَثُوْنَ كُلُّهُمْ يَزْعَمُ أَنَّه نَبِيٌّ وَ أَنَا خَاتَمُ النَّبِيِّيْنَ لاَ نَبِيَّ بَعْدِيْ (سنن الترمذي في باب الفتن رقم ٢١٤٥)

The Holy Prophet (Sallaho Alaihe Wassallam) said, “Verily thirty liars will be born in my ummah; every one of them will claim to be a Prophet, though I am the last Prophet, and there will be no Prophet after me.”
(At-Tirmizi)

A plea from the Architect of Pakistan:

“In my opinion the best course of action for the government would be to declare Qadiyanis a separate (religious) group. This will be in direct accordance with the policy of the Qadiyanis, and the Muslims will treat them with the same toleration as they award to the followers of other religions.”

(Dr Muhammad Iqbal: Harf-e-Iqbal/P118 Lahore)

“The Muslim ummah has every right to demand the separation of Qadiyanis. If the government doesn’t accept this demand then the Muslims will think that the government is deliberately delaying this decision. After all; in 1919 the government didn’t wait for a demand from the Sikhs to be separated from the Hindus, then why is the government waiting for such a demand from the Qadiyanis?”

(Dr Muhammad Iqbal: Harf-e-Iqbal)

Opinion of Mirza Basheer Ahmad Qadiyani (son of Mirza Ghulam Ahmad):

“The claim of the promised Messiah (i.e. Mr. Mirza Ghulam Ahmad) that he is appointed by Allah (SWT), and that Allah (SWT) communicates with him can only have two distinct possibilities. Either he is a liar in his claims and he has attributed a great lie upon Allah (SWT), in which case he is a KAAFIR; indeed a KAAFIR of the worst kind, or the promised Messiah is truthful in his claims and Allah (SWT) is indeed in communication with him in which case this title of KUFFAR should be truly attributed to the ones who deny his claim. Thus you are free to make the choice as to either call the deniers of the promised Messiah “Muslims” or accept the promised Messiah as truthful and call his deniers “KUFFAR”. It is not possible for you to call both of them Muslims at the same time.

(Mirza Basheer Ahmad (M.A): Kalimatul Fas’l/p123)
Cited in the “Review of Religions: Vol14/March-April 1915

A quotation from Muhammad Ali Lahori (Ameer of Lahore Jamaat):

“The Ahmadiyya Movement stands in the same relation to Islam in which Christianity stood to Judaism”
(Excerpt from “Mubahisa-e-Rawalpindi”: printed in Qadiyan/p240)

The Belief of the Finality of Prophethood (Khatme-Nubuwwat)

And

The Mirza'i Jamaats:

"We have said in our resolution that, "It is an established fact that Mirza Ghulam Ahmad of Qadiyan has claimed Prophethood after Hazrat Muhammad (Sallaho Alaihe Wassallam)"

The complete explanation of this claim is to be presented in the proceeding pages.

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Pubilishers Note

This current work “Qadiyani Fitnah Aur Millat-e-Islamiyya ka Mauaqif” which you are reading was compiled when the “Qadiyani issue” was being debated in the Pakistan National Assembly 1974.

The Chanab-Nagar (Rabwa) tragedy occurred on the 29th of May 1974. Muslim students attacked the Qadiyanis on the Rabwa Railway station which sparked off the “Khatme Nubuwwat (Finality of Prophethood)” movement throughout Pakistan. The Muslims of Pakistan were demanding that the Qadiyanis (both Qadiyanis and Lahoris) should be legally and constitutionally declared a Non-Muslim minority. Pakistan’s religious organisations formed an action committee to strengthen this movement under the banner of “Majlis-e-Amal Tahafuzze Khatme Nubuwwat (Action committee for the protection of Finality of Prophethood) which was headed by Maulana Muhammad Yusuf Binnori (RA).

This demand by the Muslims was not new, the movement of “Khatme Nubuwwat” was also started in 1953 but it was crushed by the authorities with brute force resulting in the death of thousands of Muslims and imprisonment of many Muslims and scholars associated with the movement.

The movement continued from 29th of May 1974 until 7th of September 1974 when the Pakistan National Assembly amended the constitution and declared both groups of Qadiyanis (Qadiyanis and Lahoris) Non-Muslim minorities.

This was not a hasty declaration but it was a result of prolonged, methodical and detailed debate and consideration. The leaders of both groups of Qadiyanis were summoned to the Assembly and they presented their standpoint verbally and in print. As their past

performances suggest they resorted to lying since their interests (as a Jamaat) were threatened and tried to twist the issue and present their differences with the Muslims as similar to being the differences between differing sects of Islam. The reality was on the contrary. Mirza Ghulam Ahmad Qadiyani had categorically claimed to be a Prophet, and declared everyone who didn't believe in him an unbeliever (Kaafir) in no uncertain terms. Furthermore it is evident from his writing that he founded a new and parallel religion (to Islam) and not a sect. The scholars had declared him and his followers to be outside the fold of Islam based on their misguided beliefs and doctrine which was in contradiction to Islam. However the members of the National Assembly like the common Muslims were not aware of the full facts. Some of the scholars who were also members of the National Assembly (although not in large numbers) as being the participants of "Majlis-e-Amal Tahafuzze Khatme Nubuwwat" decided to convey the true nature of the Qadiyanis, their misguided beliefs and treacherous plans towards Pakistan and the Islamic world to the members of the Assembly in writing to inform them of the position of the Islamic world on this issue. Hence this book was compiled, the first part of which consists of religious arguments written by Mufti Taqi Usmani, and the second part which is comprised of Qadiyani politics and their ambitions was written by Maulana Sameel-Haq Akora Khattak. The work was completed under the guidance of Maulana Muhammad Yusuf Binnori (RA).

The original work was done in Urdu which was later translated and published in Arabic and English. The Arabic and English versions have long been out of print; however the need for an updated translation particularly in English for the Muslims in the west has long been felt. Khatme Nubuwwat Academy (London) is now presenting this updated translation prepared by Sayyidina Umar AlFaruq Islamic Institute (Birmingham) and we would like to thank all of our friends who have supported us in this effort and pray that Allah (SWT) rewards them greatly for their work.

Khatme Nubuwwat Academy (London) would like to acknowledge the sacrifices of all the Shuhada, workers and scholars of the "Khatme Nubuwwat" movement which was successful and resulted in the 1974 declaration of both groups of Qadiyanis as a Non-Muslim minority. The last part of the book contains the constitutional amendments about the Qadiyani minority and the Qadiyani ordinance of 1984.

May Allah (SWT) grant us the ability to do what is best for Islam and the Muslims.

Abdul Rahman Bawa
Aalami Mubaligh Katme Nubuwwat
London UK

PREFECE

By

Hazratul Alaam The Great Muhaddith of His time
Hazrat Shaikh Makhdoomunaa Wa Moulana
Mohammad Yousuf Albennuri Alhusaini R.A.
Written in 1974

Translated

By
A Humble Servant of Shaikh Bennuri R.A.
Qari M Ismail Rashid
(Sheffield, UK)

I would like to thank our Brother and great Muballigh Preacher of Khatme Nubuwwat Shaikh Abdur Rahman Bawa and his son Moulana Suhail Bawa for giving me the opportunity to be a part of this historic work of great scholars which inshaallah will entitle me for the intersession of the Prophet (Peace be Upon Him) on the day of judgement. This historic preface of our Shaikh Bennouri RA is unique as is his style of Arabic. It is for this reason it has taken me a good length of time to translate this document from Arabic to English and Urdu.

This document was originally only published in Arabic. Therefore it will be new to Urdu readers as well. Though the Shaikh's Arabic is unique I love it so dearly that were I to find any of his writings without his name on it I will, inshallah, immediately recognise it as his, his style of writing is unique. I was once reading a document on the internet and mentioned to someone that this is Shaikh's writing whereupon the person disagreed with me, as I kept reading we found in the end it was Shaikh's work on Nasburrayah. However, as I was a witness of the 1974 movement and events and being in the Madrasa of Hazarat ul Alaam Shaikh Makhdoomul Ulamaa Mohammad Yousif Al Bennouri May Allah (SWT) be pleased with him who was a sign of Allah (SWT).

My childhood and youth was spent under his duaas and blessed supervision. I have never seen a person like him before and probably never will in the future. His Shaikh Anwar Shah Kashmiri RA had left such an impression upon him that I hardly remember a sitting or lesson where he did not mention his name. Similiarly, we remember our Shaikh all the time. Inshaallah this document will be sufficient for those who are searching for the truth about Qadianism. May Allah (SWT) prevent every one from falling into the hand of the Shaitan. This century will be, inshallah, the last for this fraud and duplication of Islam. May Allah (SWT) be pleased with me and all of our mashaikh, students and make us to be the workers of Khatim Nubuwwat and deen. Ameen

M Ismail Rashid Sheffield U.K

16/12/2003

Praise be to Allah (SWT) who made the Glorious Qura'n a final seal for all the books revealed by Allah (SWT) and sent Mohammad PBUH as the last brick to complete the building of prophethood. With this Allah (SWT) made him (Peace be Upon Him) as the seal of all the prophets and superior to them all May Allah's (SWT) blessing and peace be upon Him and Them all. So due to his (Peace be Upon Him) status Allah (SWT) blessed his Ummah with the great reward of being the last and final of all the previous nations. What a great status and glory for this Ummah! So I testify that there is no God but Allah (SWT) alone without any partner beside Him, and I testify that our chief Mohammad (Peace be Upon Him) is the seal of all the Prophets and there is no prophet after Him, May Allah's blessing and peace be upon Him and Them all.

As we know that Islam is the greatest blessing from the heaven upon the entire earth then we also know that disbelief (Kufr) is the greatest evil to appear in the world. The last ever of this evil which was the greatest and deepest in its reflection, the most harshest in its tricks and tactics and the worst ever in its hate against Islam and Muslims was the British Colonial system (British Raj). The greatest of its tricks was its efforts to dismantle and destroy the system of Islamic Khilafah which was keeping the entire Muslim world united from the west to the far east in one unit and under one Ameer. Indeed it successfully achieved its aim in an excellent way by destroying the system from its base, Turkey, by the hand of Kamal Ata Turk. This is how the evil of colonialism ripped apart the great Muslim state and turned it into small states and countries and it has become impossible to reunite the Muslim world again and stop their fighting amongst themselves. Indeed it was the greatest of all their crusades to fulfil their rage of the past by shedding the blood of Muslims in the Muslim World.

However, this destruction is continually going on in different ways, theologically and materialistically. USA has taken over the role of the British colonialists who have had their day and have folded in their power from the world. In the aftermath of their colonisation the legacy of its divide and rule technique has started unfolding the events of its evil wrong doings around the world and is becoming clear for everyone to see, shining brightly like the sun.

After the colonisation one of the wicked tricks it played was against the holy struggle for survival, Jihad, to prevent people raising their efforts for freedom and independence. Despite these efforts the people of the subcontinent revolted against the injustices of the Raj in 1857. Though this attempt failed it did awaken the great ambition of the Raj to somehow successfully take out the philosophy of Jihad and struggle from the minds and thoughts of people to prevent any future revolt and struggle for independence under the Muslim leadership. This idea did not meet with any great success. The Raj thus introduced the ideas of intruding into the theology and religion by taking the following actions to take out the love of struggle for freedom (jihad) from the mind of the Muslims.

The actions taken in this regard were:

(1) To change the history curriculum in all Government's schools and institution filling it with misconceptions of Muslim leadership who were fighting against the colonialists by portraying them as destructive and backward against the development of their people. They were stamped as ignorant people who did not understand the world while in the background the colonialists were doing their best to loot the wealth of India and destroy its

economy and agriculture. They successfully kept people divided in sects, tribes, casts, class and religion.

(2) To plan carefully to abrogate the command for jihad. It is clear in Islam that jihad comes from the revelation and it was impossible for the Raj to cancel it without a strong and similar religiously based movement. Therefore they needed someone for this movement to be a very spiritual person to become a prophet of God and then subsequently the same person will proclaim to have received the revelation from God for the cancellation of jihad. The British Raj found a person from a well known and very loyal family, the family which demonstrated its loyalty to the Raj in the revolt of 1857 by aiding the government. For this purpose a person from this family call Mirza Ghula Ahmed Qadiani was selected from a small town of Qadian in the eastern Punjab India. The aim was that the above will gradually start gathering people around him and later he will proclaim a new religion and every step was beautifully planned in the way that the Muslims will start pouring upon this person. His first step was to make debates with Christian missionaries, challenging different groups and calling himself as the defender of Islam. All this was well planned to win the hearts of Muslims. He did gain a place in the society and then suddenly claimed to be a Mujadded, a reviver of Islam. He used to express his hate for Christians in such a way that he used to call them Ubbadul Masseih the worshipers of Jesus and so on and on. But secretly the British Raj was financially and physically supporting him by encouraging Muslims to join him and whoever used to join him would get a job or funding. He was poured upon with jobs and money. At last the moment came when he proclaimed that he is the prophet of God, the very first ambition he had made but came out from his mouth as the very last.

This gradual process was aimed to get people around him and it was so sudden that he immediately started announcing his revelations from his God saying that the British Raj was appointed by almighty God and called it the shadow of God on the earth and that Jihad has been cancelled with his prophet hood and other claims one after another which are mentioned in this book.

Our Shaikh, Imam of his time, Shaikh Anwar Shah Kashmiri R.A who fought the evil of Qadianism so hard that he declared it the greatest ever evil for this Ummah and he devoted the rest of his life to follow this evil and dismantle it. ({a note from the translator} In one of his speeches he said that if I did not stand against this evil then the stray street dogs will be better then me and he took a promise from all his students that they are going to work against this evil. May Allah be pleased with him) Hazrat Kashmiri RA described this evil person Mirza in his book `Muslims beliefs about the Life of Jesus' in the following words:

He intended from the beginning what he said at the end but this terrible man adopted a conning progress and followed the footsteps of those terrible kafir sects such as Znadiqah, Batiniah, Babiah and Bahaiah. First he claimed to be a reviver then he said he is similar to Jesus (Peace be Upon Him) then jumped to claim that he is the promised Maseeh (Jesus). Then proclaimed to be the prophet of God but changing the terms by introducing new ones such as Zily and Baroozi by terming himself as a follow up prophet. He didn't stop here infact the devil went on to claim that he was receiving revelation and performing miracles and all the miracles are his blessings. He named his mosque Al-Aqsa, his town as Makkah, his cemetery as Jannah or paradise, whoever is to be buried in it is in paradise, adopted the term of the mothers of the believers for his wives and his followers as his Ummah.

In addition to all these claims he also kept lying for 20 years about a woman who was the daughter of his follower that she has been declared as his wife by God almighty and kept revealing to people some verses and tried to bribe her father and some times even warning him. Almighty Allah (SWT) exposed his lies to all and she was married to Sultan Mohammad having children and lived peacefully. She died as a Muslim by faith and Allah (SWT) protected her from Qadianism and from falling into the hand of this lier. He was a person of self desires and evil. He claimed that God revealed to him that the marriage with this woman will definitely take place other wise he will be the dirtiest of all the devils. Indeed he was proven to be wrong. Indeed failure and loss for whose desire was to fulfil his greed of wealth and loath.

He caused heart breaking disrespect and blasphemy to Jesus (Peace be Upon Him) and to his mother and grandmother. As we all know that no prophet of Allah (SWT) has ever used bad words about any previous prophet. He said that whoever did not believe in him and heard about him they are the children of those women (prostitutes) and they are worst than pigs and dogs, such was his language and yet he proclaimed to be the prophet of Allah (SWT). This was in brief how Shaikh Kashmeeri RA expressed his concerns about this evil man. May Allah be pleased with him.

He Mirza further proclaimed that some verses of the Holy Quraan were about him, that he is named as Ahmad and Mohammad, his miracles number much greater in the thousands above the prophet Mohammad (Peace be Upon Him) and so many other lies and unworthy gossips he kept mentioning which have been clearly highlighted in this book by the author.

However, to put it in brief this was biggest ever fraud of the colonialists in all of India and the aim was to plant a seed of division among the Muslims so they turn away from Jihad, Hajj,

obligation of obedience to the government, to create confusion among the Muslims and to cause them to start fighting with each other in takfeer. So the Ulamaa (the Muslim scholars) did their best to fight this evil man by giving speeches and writing books large and small in uncountable numbers. Their efforts did not exceed from pen, paper or mostly debates, big congregations, challenges and organisations whereas the evil enjoyed the full protection and financial support of the colonial Raj until the time came when as a result of World War II the empire started folding its wings and India and Pakistan were given independence.

It was unfortunate for Pakistan that its foreign ministry had fallen into the hands of Zafrullah Khan Qadiani. This was a trick played against Pakistan and its people. Zafrullah did his best to support this act of evil at the cost of the Pakistani Muslims. He grabbed massive amounts of land in the region of Punjab naming it Rabwa after the name mentioned in the Quran as the birth place of Jesus (Peace be Upon Him). This man promoted the evil by importing it through Pakistani embassies into the Muslim countries and Arab countries. He also succeeded in creating a rift between Afghanistan and Pakistan, as Afghanistan was the first country that banned their mission and captured their envoy so he retaliated against them. In 1953 an uprising in surged against this minister (the translator father and thousand of Ulama went in preson) but sadly the Chief of Army Staff was a person with no heart and more then ten thousand young Muslims were killed by the army and this secret club continued to flourish under the protection of the Government.

In short this is how this evil survived through the blood bath of young Muslims, the sacrifice of many souls and the imprisonment of many. It was such a well-covered myth that when it was exposed to the then Prime Minister Late Mr Zulfiqar Ali Butto he asserted in his speeches that the Government was wrong all along.

To come back to the old story that they were planning to get a grip on the establishment of the country by forcing their way into the army. The plan was to over throw the Government of Pakistan and for this evil intention they were also getting help from outside. Their plans and plots were so numerous that it needs a book on its own.

Once a group of medical students from Multan were travelling in a train going on holiday passing through the town of Rabwa. When the train arrived in Rabwa some Qadiani youth were waiting for them and prepared to attack them. The train was stopped on the station and the Muslim students were beaten with some badly injured. The Qadianis were greater in number and were in their home town. This incident was a shock for the whole of the country and people mostly students from other nearby town and villages converged on Rabwa. In the course of a very short time there were movements and demonstrations all over the country and as a result a body was selected from different religious and political parties and group was called the central action committee under the guidance of Khatme Nubuwwat movement. (Hazrat Shaikh Bennori was elected as the Chair for this committee) A tremendous unity was seen among the different groups on the issue. The Government was forced to bring the issue to the National Assembly and invited the present head of Qadiani group called Mirza Nasir Ahmed to freely present his views and later to be asked questions. The session lasted for around 30 hours but it exposed this dangerous and secretive organisation to the whole of the country. It was agreed that a document was to be prepared outlining the beliefs, thoughts and plans of this organisation. This document was presented to every member of the National Parliament and read in the parliament. When the document was completed all the members including the minority nonmuslim members and the Prime Minister Butto expressed their shock and sorrow that such a secretive organisation was working within the system and had plans to over throw the Government. It was

decided that the document was to be published as a book. The original is in Urdu which includes all the historic resolutions passed by the National Parliament of the Islamic Republic of Pakistan.

On the 7th of September 1974 the history of Pakistan saw a remarkable event when the National Assembly passed the resolution declaring the Qadianis as non Muslims. This day became a national day of celebration with people jubilant in the streets, some expressing their feelings by distributing food and the Muslims of Pakistan expressed their happiness for a long outstanding issue which was finally resolved by blocking the way of this dangerous mafia to ever get into power.

The book in your hand is the best book on this subject in the sense that it includes all exposing elements of this evil group and certain aspects which were not known to many. This book is a unique document due to the fact that different scholars who have specialised in the subject prepared it and their selections from Qadiani books were very careful and important. It has become a historic book and a piece of research for those who would like to know more about this evil group.

The original book was in Urdu therefore I requested my respected brother Doctor Abdul Razzaq Sekendr teacher in Jamia tu Uloom Al Islamia,(note that Hazrat Doctor Sahib is the Student of Hazrat Shaikh and at present the principal of Jamiaah) to translate the book into Arabic to make it available for our Arabic speaking brothers. May Allah (SWT) reward him as he presented the book so beautifully in Arabic it seems as though it is was originally written in Arabic. Maashaallah, such is his great ability and his sincerity for this work, may Allah (SWT) reward him the best and be pleased with him. We also thank Moulana Doctor Habibullah

Mukhtar (Shaeed) (Hazrat Moulana Habibullah was Hazrat's son in law and became the third Principal after Shaikh was killed by the people of evil and kufur. Rahmatullah e Alaih.) for his careful proof reading. We also thank our brother Syed Shahid Hassan for publishing the book. May Allah (SWT) reward everyone who participated in the process of making this document available to the Ummah.

I request all Muslim and Arab countries to follow the foot steps of Pakistan by declaring this organisation as non Muslim and banning their secretive activities. I also request the attention of Muslim scholars around the world to raise their awareness and warn people and their governments about the activities of this group, to prevent them from falling into the hands of such a dangerous organisation. May Allah (SWT) grant us the ability to do what is best for Islam and the Muslims.

Written in 1974 by

Mohammad Yousf Albennouri Al Husaini

Chairman of The Action group Tahafuz Khatme Nubuwwat

Introduction:

By
Maulana Mufti Mohammad Taqi Usmani
Vice Principle of Darul Uloom Korangi, Karachi, Pakistan.

The Qadianis or the followers of Mirza Ghulam Ahmad of Qadian have been presenting themselves as Muslims or as a sect of Muslims to the world for a considerably long time. The Ulama (scholars) and the doctors of Islam from all the sects of early in this century when Mirza Ghulam Ahmad of Qadian made his claim to Prophethood, Plenty of valuable literature came into existence on the subject which effectively refuted all the arguments presented by the Qadianis, and, in addition, disclosed their secret political and social relations with anti-Islamic forces of the world.

As the Qadianis were not officially declared a separate Community by the Government, they took advantage of using the cover of Islam for preaching their false beliefs to the people of African and European countries. They also succeeded in maintaining their mission in various countries through some of their agents possessing ministerial ranks in the Government of Pakistan, thus endangering the political stability of Pakistan on the one hand and converting the people to Qadianism in the name of Islam, on the other.

Various anti-Qadianis movement s were launched by the people of Pakistan to get them officially declared a separate religion but they could not achieve their object owing to so many political reasons. At last the recent movement of 1974 produced positive results, Thirty-seven members of the National Assembly of Pakistan moved a resolution in the Assembly demanding constitutional declaration of their being a non-Muslim minority.

Consequently the case of the Muslims was presented before the National Assembly of Pakistan, and both the groups of Qadyanis, that is, the Ahmadi Jama'at of Lahore and Qadyani Jama'at of Rabwa and Qadian were also invited to plead their case. At this juncture, the members of the National Assembly who had moved the resolution requested the Prominent Ulama of the country to prepare and compile an authentic and comprehensive statement comprising religious, political and social aspects of the new religion. The present book is an impartial close study of various aspects of Qadianism. The book, in hand, provides us with a valuable treasure of extracts and references from the original basic literature of Qadianis. On the basis of authentic contents of the book the Qadianis, at last, were constitutionally declared non-Muslims on 7th Sept. 1974.

Mohammad Taqi Usmani,
Darul Uloom, Karachi, Pakistan.

Chapter One

The Islamic Belief of the Finality of Prophethood and the Mirza'i

Finality of Prophethood is the Basic Belief of Islam:

All praise be to Allah; the Lord of the worlds. And peace and salutations be upon his Messenger; the last of the Prophets, his progeny, his companions and upon those who are to follow them till the day of Judgement.

The foundation of Islam apart from Tawheed (unity of Allah) and the belief on Hereafter is also the basic principle that the auspicious office of "Prophethood" and "Messengership" was concluded upon the last of the Prophets Hazrat Muhammad (Sallaho Alaihe Wassallam). Furthermore no man can become a Prophet after him, revelation cannot be sent upon any individual nor can inspiration (which can be considered as a source of Law) be directed towards any individual. This belief is known as "Finality of Prophethood (Khatme Nabuwat)", and from the time of Rasul-ullah (Sallaho Alaihe Wassallam) till now the entire Muslim ummah has regarded this belief as part of faith (Eeman) without even any minor disagreements. Literally dozens of verses of the Qur'an and hundreds of Ahadeeth of Rasul-ullah (Sallaho Alaihe Wassallam) bear testimony to this belief. This issue (Mas'ala) is **absolutely** unanimous and unambiguous and many detailed books have been written on this subject.

It would be lengthy and perhaps unnecessary to produce all of verses of the Qur'an and Ahadeeth on this subject, however

attention should be drawn towards the fact that Rasul-ullah (Sallaho Alaihe Wassallam) not only confirmed the belief of the finality of Prophethood, but also foretold us that,

> **"Verily the day of Judgement will NOT be established until thirty impostors and liars have arisen. And all of them will claim to be a Messenger of Allah"**
> (Sahih Muslim)

He also stated that,

> **"Verily thirty liars will be born in my ummah; every one of them will claim to be a Prophet, though I am the last Prophet, and there will be no Prophet after me."**
> (At-Tirmizi)

In this Hadeeth Rasul-ullah (Sallaho Alaihe Wassallam) has used the word "DAJJAL" for the false prophets to come after him which means "a deceiver" of the highest degree. Rasul-ullah (Sallaho Alaihe Wassallam) has warned the ummah by using this word that the claimants of prophets after him will use deception and treachery in justifying their claims instead of pronouncing their claims openly, and they will claim themselves to be Muslims. In their quest they will distort the accepted and established beliefs of the Muslim ummah in order to deceive the ignorant ones. To avoid this pitfall the Ummah must remember that I (Sallaho Alaihe Wassallam) am the "Final Prophet" and it means that there are NO more prophets to come after me (Sallaho Alaihe Wassallam).

Impostors of the Past:

Consequently all of the false claimants of prophethood to come after him (Sallaho Alaihe Wassallam) utilised deception and treachery just as foretold by Rasul-ullah (Sallaho Alaihe

Wassallam), and they all claimed to be Muslims in order to strengthen their claim of prophethood. However since the ummah was sufficiently enlightened in this regard through the verses of the Qur'an and the Ahadeeth of Rasul-ullah (Sallaho Alaihe Wassallam), throughout history anyone who attempted to sabotage this belief (of Finality of Prophethood) was always unanimously declared a "KAAFIR" and out of the fold of Islam. From the beginning the Islamic governments or the Islamic courts NEVER needed to research or ascertain the claim of a "prophet"; as how can he provide evidence of his claim (i.e. prophethood)? Instead they declared him "KAAFIR" simply based on his declaration of prophethood and the same treatment as the "KUFFAR" was accorded to him. Whether he was Musalima Kazzab or Aswad Eesa or Sujah or Talha or Harith, or other claimants of prophethood; the companions never pondered upon on the sort of reasoning and explanation being conjured by the claimant upon the belief of the "Finality of Prophethood".

On the contrary they were declared as "KAAFIR" and were treated as such when their claim was established. This is due to the fact that the belief of the "Finality of Prophethood" is precise, unambiguous, unanimously accepted and established. Any deviations from this belief or interpretations thereof are included in the deception and treachery as foretold by Rasul-ullah (Sallaho Alaihe Wassallam). If such deviations and interpretations are accepted or accorded even in the smallest way, then the beliefs in Tawheed (unity of Allah), Hereafter and the "Finality of Prophethood" can not remain intact. If someone begins to interpret the belief of "Finality of Prophethood" to mean that "Legislative Prophethood (Tashreehi Nabuwat)" has ended but "Non-Legislative Prophethood (Ghair Tashreehi Nabuwat)" still continues then his condition would be the same as the one who claims that according to the belief of Tawheed only ONE major God can exist but there could be minor gods and deities and they can be worthy of worship. If such absurd interpretations are permitted within the fold of Islam then it would mean that Islam

has no finite set of beliefs, decree, injunctions or moral values; rather (May Allah forbid) Islam is like a robe which even the most despicable person can adjust and imply upon himself.

Therefore the Muslim ummah according to the established and perpetual verses of the Qur'an and the Ahadeeth of Rasul-ullah (Sallaho Alaihe Wassallam) has acted on this principle in their governmental decrees, their legislative injunctions and their combined Fatawa that whosoever after Rasul-ullah (Sallaho Alaihe Wassallam) claimed to be a prophet; whether he proclaimed the Kalima like Musalima Kazzab but believed that smaller prophets can still be deputed, or Sujah who claimed that the prophethood of men is finalised but women can still be prophets, or like Mirza Ghulam Ahmad Qadiyani who theorised that "Non- Legislative Prophethood (Ghair Tashreehi Nabuwat)" can still be established were unanimously declared "KAAFIR" and out of the fold of Islam.

Mirza's Claims towards Prophethood:

In the light of above concise, unambiguous, and unalterable above-mentioned principle of Islam borne out of Qur'an, Hadeeth and the consensus of the companions (Sahaba) of Rasul-ullah (Sallaho Alaihe Wassallam), please examine the following claims of Mirza Ghulam Ahmad Qadiyani, ;

1) True God is he who sent his Messenger in Qadiyan.
(Roohani Khazain Vol 18 P 231)

2) I am a true prophet and a messenger (like a true and perfect reflection of prophethood). I am like a mirror which reflects the complete form and prophethood of Muhammad (Sallaho Alaihe Wassallam).
(Roohani Khazain Vol 18 P 381 Footnote)

3) I swear by the God who controls my life in His Hands, He is the one who Has sent me, and He has named me prophet. (Roohani Khazain Vol 22 P 503)

4) Since I have witnessed 150 prophecies (towards me) from God fulfilled with my own eyes then how can I deny the connection between me and the title "prophet" or "messenger"? When God Himself has given me these names, then why should I reject them, and why should I fear anyone except Him?
(Roohani Khazain Vol 18 P 210)

5) God has made me a manifestation of all Prophets and ascribed the names of all prophets to me. I am Adam (Alaihes Salam), I am Sheeth (Alaihes Salam), I am Nooh (Alaihes Salam), I am Ibraheem (Alaihes Salam), I am Ishaaq (Alaihes Salam), I am Ismael (Alaihes Salam), I am Yaqoob (Alaihes Salam), I am Yusuf (Alaihes Salam), I am Eesa (Alaihes Salam), I am Moosa (Alaihes Salam), I am Da'ud (Alaihes Salam), and I am the perfect manifestation of Muhammad (Sallaho Alaihe Wassallam), i.e. I am the projection (reflection) of Muhammad (Sallaho Alaihe Wassallam) and Ahmad (Sallaho Alaihe Wassallam).
(Roohani Khazain Vol 22 P 76 Footnote)

6) A few days ago an objection was raised towards someone from one of our opponents that the person that you have given Ba'yt (allegiance) to claims to be a prophet and a messenger? The person (my follower) denied this claim, however this was not the correct answer. The truth is that the pure revelation which has been directed towards me from God contains the words of prophet, messenger, and apostle, and not once but hundreds of times. Then how can the reply of my follower be correct?
(Roohani Khazain Vol 18 P 206)

7) It is my claim that I am a prophet and a messenger.
(The Daily Badar: 5th of March 1908)
(Haqiqatun Nubuwwah: vol1/p272)

8) Even though there are many prophets, but I am not less then any of them in Ma'rifat (connection with Allah).
(Roohani Khazain Vol 18 P 477)

Gradual claims of Mr. Mirza:

Sometimes the Mirzais present the earlier statements of Mirza Ghulam Ahmad Qadiyani to misinform the Muslims. His earlier statements categorically consider the claims of prophethood to be "KUFFAR", but gradually Mr. Mirza proved that he progressed from the rank of Mujaddid (Renovator), Muhadith (scholar of Hadeeth), the promised Messiah, Mehdi and then ascended upon the throne of prophethood itself. We shall quote the history of his claims in his words along with the context, so that the full meaning of these claims will become evident. Someone pointed Mr. Mirza towards the contradictions in his statements where sometimes he calls himself "Non-Prophet" whereas sometimes he regards himself "greater then the Messiah". Mr. Mirza attempts to answer this contradiction in Haqiqatul-Wahi (Roohani Khazain Vol 22 P 153) in the following manner:

"Pay heed and understand that this contradiction is of the same nature as I have written in Baraheen-e-Ahmadiyya that Messiah (son of Mary) will descend from the heavens, but subsequently I have written that I am the Messiah who was prophesised to come. The reason for the contradiction is that God (in Baraheen-e-Ahmadiyya) named me Eesa and told me that your coming was foretold by God and his Messenger (Sallaho Alaihe Wassallam). However since a group of Muslims held the belief that Eesa were to descend from the heavens and I myself had the same belief therefore I didn't take the revelation at its face value and interpreted the revelation according to my belief and the belief of ordinary Muslims and it was published accordingly in Baraheen-e-Ahmadiyya.

But later on I was showered with divine revelation on this subject that the Promised Messiah that was to come was none other then me. In addition hundreds of signs manifested themselves, the heavens and the earth bore testimony to it, and the many luminous signs forced me to believe that I was the Promised Messiah. Otherwise my belief was the same (as other Muslims) as I stated in Baraheen-e-Ahmadiyya.

Similarly in the beginning I believed that what relationship have I got to the Messiah son of Mary? He is a Prophet, and very close to God, and if something pointed to my superiority I used to regard it only as a partial. But again I was showered with revelations from God and I was unable to stand by my earlier belief, eventually I was given the title of "Prophet", but in such a way that from one angle I was a Prophet and from another a follower of Muhammad (Sallaho Alaihe Wassallam). Verily I believe in this pure revelation as I believe in all of his revelations which have come to me in the past. I simply follow the revelations of God, in the beginning I said those things because I had no knowledge, and when I received knowledge regarding it I said things opposite to my earlier statements.
(Roohani Khazain Vol 22 P 152-154)

The above quotation is clear in its context and requires no further elucidation. After the excerpt quoted above if someone presents his statements from the time when he used to deny being a Prophet, then it can only be ascribed to deception and treachery.

Last Belief of Mr. Mirza:
The fact of the matter is that the last belief of Mr. Mirza was that of him being a Prophet. In his last letter which was published in Akhbar-e-Aam on the day of his death, he categorically states, "I am a Prophet ordained by God, and if I deny it I will be a sinner. And how can I deny when God names a Prophet. I am on this belief that I pass away from this world".
(Akhbar-e-Aam: 26th of May 1908)

This letter was written on the 23rd of May 1908 and published on the 26th of May 1908; the day Mr. Mirza passed away.

The Myth of 'Zilli' and 'Buroozi' (Non-Legislative) Prophethood:

Mirzais often state that Mr. Mirza claimed Non-Legislative Prophethood, and Non-Legislative Prophethood is not against the belief of Finality of the Prophethood. However this Mirzai interpretation is also utterly wrong like the other twisted interpretations put forward. The statement of Mr. Mirza claiming Non-Legislative Prophethood is utterly baseless.

Mr. Mirza's claim of Legislative Prophethood:

During his time of booming claims Mr. Mirza went past the stage of Non-Legislative Prophethood, and declared revelations (directed towards him) and his Prophethood Legislative in his words. Because of such claims amongst his followers the sect of "Zaheer-ud-din Aroopi" openly considers him a Legislative Prophet. The following are some of the statements of Mr. Mirza in this regard:

"Besides this, try to understand what Shariah is. The one who (through his revelation) lays down certain commands and prohibitions, and formulates a new law for his nation becomes a Legislative Personality. Thus according to this definition our opponents are guilty as my revelation contains commands and prohibitions. For example the following revelation is written in Baraheen-e-Ahmadiyya:

"Tell the believing men to lower their gaze and guard against modesty. That is purer for them".
(This is a verse of the Qu'ran which Mr. Mirza has attributed to himself)

The above mentioned revelation contains a command and a prohibition, twenty three years have passed since this revelation, and my revelations contain similar commands and prohibitions. And if you define Shariah to have new injunctions, then such a definition would be invalid because Allah (SWT) says:

"Verily this is in the former scrolls, the scrolls of Abraham and Moosa"

This means that Qur'anic teachings also existed in the Torah (i.e. they are not new), and if you were to define Shariah as consisting of a complete set of commands and prohibitions, then such a definition would also be incorrect as in such a case there will be no need for Ijtehad (analogical reasoning and deduction)."
(Roohani Khazain Vol 17 P 433-434)

Mr. Mirza has unequivocally declared his revelation Legislative. In addition in Dafi'ul Bala Mr. Mirza writes:

"God has sent the Promised Messiah from the present nation (ummah) who is superior to the Messiah of the past in every respect and He has named him Ghulam Ahmad".
(Roohani Khazain Vol 18 P 233)

Hazrat Eesa (Alaihes Salam) was a Legislative Prophet, then why would a person claiming himself to be superior to him in "every respect" not be a Legislative Prophet? Therefore it is utterly incorrect to say that Mr. Mirza never claimed to be a Legislative Prophet.

In addition the Mirzais usually consider Mr. Mirza a Legislative Prophet, accept and follow all of his teachings even when they are at odds with the Shariah of Muhammad (Sallaho Alaihe Wassallam), Mr. Mirza writes in the foot-notes of Arba'een:

"God gradually lowered the intensity of religious wars (Jihad). In the time of Hazrat Moosa (Alaihes Salam) the intensity was so high that even bringing Eeman (accepting the Prophet) was not enough to save one's life, and even babies were killed. Then in the time of our Nabi (Sallaho Alaihe Wassallam) the killing of children, women and old people was prohibited (Haram), and then for some nations the paying of Jizyah (tax) was considered a substitute for accepting Islam. And in the time of the present Promised Messiah the injunction of Jihad is abrogated"
(Roohani Khazain Vol 17 P 443 Footnote)

The followers of Mr. Mirza follow this particular injunction despite the saying of Rasul-ullah (Sallaho Alaihe Wassallam):

"Jihad will continue till the day of Judgement"
(Abu Da'ud)

The Mirzais are bent on changing injunctions such as Jihad, Khumus, Fa'i, Jizya, Ghanaim which span hundreds of pages in the books of Ahadeeth and Fiqh based on the above-mentioned statement of Mirza. What's left of Legislative Prophethood after this?

The Belief of Finality of Prophethood is unambiguous:

Hypothetically let's assume that Mr. Mirza always claimed of Non-Legislative Prophethood. Even then we have already stated that to differentiate and interpret the belief of Finality of Prophethood in such a way to say that a certain kind of Prophethood has ended versus a certain kind still continues is part of the same deception and treachery as foretold by Rasul-ullah (Sallaho Alaihe Wassallam). Which verse of the Qur'an or the saying of Rasul-ullah (Sallaho Alaihe Wassallam) contains this explanation of the belief of Finality of Prophethood (which is repeated hundreds of times in both Qur'an and Hadeeth) that this applies only to Legislative Prophethood and not to Non-Legislative

Prophethood? If the chain of Non-Legislative Prophethood was to continue after Rasul-ullah (Sallaho Alaihe Wassallam) then how come not one of the many verses of the Qur'an, hundreds of Ahadeeth, and innumerable sayings of the companions (Sahaba) on this subject mention it? On the contrary it was always stated in an unambiguous manner that "every kind" of Prophethood has ceased and no Prophet will come. Out of the hundreds of Ahadeeth on the subject of Finality of Prophethood, please see the following:

1) Verily Prophethood and Messengership has ended. Thus there will no Prophet or Messenger after me.
   (Tirmidhi)

   First and foremost the office of Prophethood and Messengership are separately mentioned, and then the word Prophet and Messenger is used in addition and both words are specially negated. It is understood that when these two words are used together then a Messenger is meant to be the one who brings about a new set of laws (Legislative Prophet), whilst a Prophet is meant to be the one who continues on the path of the old set of laws (Non-Legislative Prophet). Therefore this Hadeeth has mentioned and abrogated both Legislative and Non-Legislative Prophethood forever.

2) O People! Nothing is left of glad tidings (of Prophethood) except dreams.
   (Muslim)

3) Abu Hurairah (Radiallaho Anhu) narrates that Rasul-ullah (Sallaho Alaihe Wassallam) said, "The Prophets used to manage the official affairs of the Bani Israel. When one of the Prophets used to pass away, another was deputed in his place, but they are no more Prophets to come after me. However I will have caliphs and many of them." Sahaba then enquired regarding the caliphs. Rasul-ullah (Sallaho

> Alaihe Wassallam) said, “fulfil the right of allegiance to them in succession (i.e. as they come).”
> (Bukhari, Muslim)

The Prophets mentioned in this Hadeeth didn’t use to bring new Legislation, rather they used to continue following the Legislation of Moosa (Alaihes Salam), therefore they were Non-Legislative Prophets. Rasul-ullah (Sallaho Alaihe Wassallam) has made it clear that his nation (ummah) won’t even have Non-Legislative Prophets, thus Rasul-ullah (Sallaho Alaihe Wassallam) mentioned caliphs after him but didn’t even hint at any other prophet (Non-legislative, partial, projection, reflection) in any way. It is indeed bizarre that according to the Mirzai belief the world was to witness a great Prophet, a Prophet greater then all other Prophets of Bani Israel, and his personality (May Allah protect) was to amalgamate all the qualities found in Rasul-ullah (Sallaho Alaihe Wassallam), yet Allah (SWT) and Rasul-ullah (Sallaho Alaihe Wassallam) categorically stated that anyone claiming to a Prophet after Rasul-ullah (Sallaho Alaihe Wassallam) would be DAJJAL (liar, impostor). Isn’t it strange that caliphs are mentioned but such a great Prophet is not even referred to? This could only mean (May Allah protect) that Allah (SWT) and Rasul-ullah (May Allah protect) have deceived people so that people would unambiguously consider Prophethood to have ceased, and continue to oppose and deny a Non-Legislative Prophet? Certainly no one can even consider this while still remaining within the fold of Islam.

Even an elementary student of Arabic grammar understands that “There will be no Prophet after me” is similar to the statement “There is no God except Allah”, therefore the former statement allows for no prophet (Non-legislative, partial, projection, reflection) in the same manner that the later statement doesn’t allow for no other gods (in any way, or form). As most people are aware of the fact there are nations in the world who believe in one God, but they also believe in minor gods and goddesses at the same time. Surely no one in their sane mind will consider them a

believer in "There is no God except Allah". Just as the belief in one God cannot remain intact with the submission to indirect gods, in the same manner belief in the Finality of Prophethood would collapse with the introduction of Non-Legislative Prophethood.

We would also like to make it clear that to twist the life and the emergence of Eesa (Alaihes Salam) and make it contradictory to the belief of the Finality of Prophethood is also part of the "deception and treachery" as foretold by Rasul-ullah (Sallaho Alaihe Wassallam). After reading the innumerable verses of the Qur'an and Ahadeeth on the belief of Finality of Prophethood anyone can conclude that they imply that no more Prophets are to come after Rasul-ullah (Sallaho Alaihe Wassallam) and not that Prophethood will be taken away from the past Prophets. If a boy is known as the "last son" of a person does it mean that all previous boys or children are dead? Then how can Belief in the Finality of Prophethood imply that all previous Prophets have died?

Mr. Mirza himself describes the meaning of "Khatimul Aulad";

"It is necessary that after a person who attains all perfections and who accumulates all the realities of mankind should be the last of the children of Adam. It means that after him no perfect man should be born of a woman."
(Roohani Khazain Vol 15 P 479)

He further writes on the same page:

"My parents had no son or daughter after me, and I was the "last of the children" for them".

Therefore even according to Mr. Mirza's own definition "Final Prophet" can only mean that no other Prophet can be borne of a woman after Rasul-ullah (Sallaho Alaihe Wassallam). Thus there is no logic that can pit the Belief regarding Eesa (Alaihes Salam)'s

life and his coming back against the belief of Finality of Prophethood.

Myth of "Zilli" and Buroozi" Prophethood:

Sometimes the Mirzais allege that the Prophethood of Mirza was "Zilli" and "Burrozi" and a Prophethood of this nature is not contradictory to the Belief of finality of Prophethood. However from an Islamic perspective this belief of "Zilli" (reflective) and "Buroozi" (projective) Prophethood is more harmful and detrimental then the general claim of Prophethood (personified) itself.

"Both of these words are of Arabic origin. Zilli literally means "shadowy", by coining this term to shield his claim Mirza is implying a Prophet who reflects the perfect personality and Prophethood of Rasul-ullah (Sallaho Alaihe Wassallam). The word "Burrozi" means appearance and emanation. By using this word Mirza is implying a reincarnation of Rasul-ullah (Sallaho Alaihe Wassallam). Perhaps Mirza has borrowed these terms from Hinduism. (Translator)"

The reasons for these claims to be more detrimental are as follows:

1) A student of comparative religion will recognise that these concepts of "Zilli" and "Burrozi" are borrowed from Hinduism and have nothing to do with Islam.
2) The meaning of these terms as projected by Mr. Mirza himself is that such a Prophet is superior to all Prophets of the past (May Allah (SWT) forgive us) because he is the reincarnation of Rasul-ullah (Sallaho Alaihe Wassallam) who was superior himself. Due to his reason Mr. Mirza (shamelessly) has declared himself Rasul-ullah (Sallaho Alaihe Wassallam) directly. Please view the following statements;

Mirza’s claim of being Rasul-ullah (Sallaho Alaihe Wassallam):

1) And I am the perfect manifestation of Rasul-ullah (Sallaho Alaihe Wassallam). That is “reflectively” I am Muhammad and Ahmad.
   (Roohani Khazain Vol 22 P 76 Footnote)

2) I am the mirror which completely reflects the physical form and the Prophethood of Muhammad (Sallaho Alaihe Wassallam).
   (Roohani Khazain Vol 18 P 381 Footnote)

3) According to the verse of the Qur’an
   “وَاخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُ بِهِمْ”

   I am the same last Prophet in reincarnation. God himself named me Muhammad and Ahmad in “Baraheen-e-Ahmadiyya” some twenty years ago, and acknowledged me as the exact being of Rasul-ullah (Sallaho Alaihe Wassallam). Therefore my Prophethood doesn’t contradict Rasul-ullah (Sallaho Alaihe Wassallam) being the last Prophet, because I am the reflection, and a shadow cannot be separated from the original. Thus the seal of Prophethood is not broken, and Rasul-ullah (Sallaho Alaihe Wassallam) remains the Prophet in any case. Since I am “Buroozi” (an incarnation) all perfections of Rasul-ullah (Sallaho Alaihe Wassallam)’s personality and Prophethood are reflected in my person; then how can this be attributed to a separate person claiming Prophethood.
   (Roohani Khazain Vol 18 P 212)

The heart of every Muslim would shiver whilst quoting the above, but they have been reproduced to elaborate the meaning of “Zilli” and “Buroozi” as described by Mr. Mirza himself, to contradict the notion that these don’t imply direct claims of Prophethood. The question being posed here is when Mr. Mirza has accumulated all

the perfections of Prophethood (including that of Rasul-ullah (Sallaho Alaihe Wassallam)) while under the cloak of “Zilli” and “Buroozi” then which Prophet is still left to be proven superior against? If the Belief in the finality of Prophethood still remains intact after such absurdities that it should be accepted that the Belief in Finality of Prophethood is meaningless and can never be damaged (May Allah (SWT) forgive).

Superiority to previous Prophets:

Mirzais have admitted in their writings that the “reincarnated” Prophethood of Mr. Mirza is superior to the Prophethood of many Prophets of the past (who received Prophethood directly). Thus Mirza Bashir Ahmad (M.A.) the second son of Mr. Mirza writes;

“These ideas held by some people that “Zilli” and “Buroozi” Prophethood is an inferior form of Prophethood is nothing but an illusion of the “Nafs”. Because for “Zilli” Prophethood” it is imperative that the person MUST get so possessed with following Rasul-uallah (Sallaho Alaihe Wassallam), that he reaches a stage where he loses the duality and becomes united with Rasul-ullah (Sallaho Alaihe Wassallam). At such a stage he will see the perfections of Rasul-ullah (Sallaho Alaihe Wassallam) being reflectively descending upon him, and the distance between the two will decrease to the extent that even the mantle of Prophethood would be awarded to him. At this stage he would become a “Zilli” Prophet. A reflection requires being an exact of its original, and this is the consensus of all Prophets. Thus the one who considers the Prophethood of the Promised Messiah to be inferior must recover and worry about his Islam, because verily he has attacked the very honour of Prophethood, which is the embodiment of all Prophets. I don’t understand as to why people consider the Prophethood of the Promised messiah to be inferior, when I know that he (Mirza) was the projection of Rasul-ullah (Sallaho Alaihe Wassallam). The former Prophets didn’t possess all the qualities of Rasul-ullah (Sallaho Alaihe Wassallam), rather they were given

qualities according to their capabilities and tasks, therefore some had some more qualities while others had less. But the Promised Messiah was given Prophethood when he attained all the qualities of Rasul-ullah (Sallaho Alaihe Wassallam), thus he was called "Zilli" Prophet. Being a "Zilli" Prophet didn't degrade his Prophethood but increased it in statute to such an extent that it stood side by side with that of Rasul-ullah (Sallaho Alaihe Wassallam)."
(Kalimat-ul-Fasl, Review of Religions: vol14/pg113)

Further ahead in the same book while declaring Mr. Mirza is superior then Eesa (Alaihes Salam), Da'ud (Alaihes Salam), Sulaiman (Alaihes Salam), and even Moosa (Alaihes Salam) he writes;

"Thus the Prophethood of the promised Messiah is not inferior, rather on the contrary. By God! This Prophethood not only exalted the rank of the Master (i.e. Rasul-ullah (Sallaho Alaihe Wassallam)) it also raised the stature of the Ghulam (servant) to a level unmatched even by the Prophets of Bani Israel. Blessed is the one who realises this and saves himself from falling into a pit".
(Kalimat-ul-Fasl, Review of Religions: vol14/pg114)

The second caliph of the Mirzais, the second son of Mr. Mirza, Mirza Bashiruddin Mahmood writes;

"Thus "Zilli" and "Buroozi" Prophethood is not inferior, because if it was so then how could the Promised Messiah say in comparison to an Israeli Prophet, "Leave aside the son of Mary, Ghulam Ahmad is better then him."
(Al-Qaulul Fasl: pg16)

The reality of the Final Prophet:
This is indeed the description and the explanation of the "Zilli" and "Buroozi" Prophethood according to the Mirzais themselves. After reading the above, who in their right mind, and with justice

conclude anything other than the fact that the Belief of “Zilli” and “Buroozi” Prophethood is in absolute contradiction with the Belief of Finality of Prophethood. The Belief in the Finality of Prophethood dictates that no other prophet can come after Rasul-ullah (Sallaho Alaihe Wassallam), versus the Belief of “Zilli” and “Buroozi” Prophethood states that not only a Prophet can come, but such a Prophet can be superior to all other Prophets from Adam (Alaihes Salam) to Eesa (Alaihes Salam) and can have all the qualities of the best of the Prophets Rasul-ullah (Sallaho Alaihe Wassallam). Thus such a Prophet can attain higher status then all other Prophets and stand shoulder to shoulder with Rasul-ullah (Sallaho Alaihe Wassallam).

Superior then Rasul-ullah (Sallaho Alaihe Wassallam):

As a matter of fact this Belief has the scope for someone to declare Mirza superior to even Rasul-ullah (Sallaho Alaihe Wassallam), simply because if Mr. Mirza is the second reincarnation of Rasul-ullah (Sallaho Alaihe Wassallam) then the re-incarnation could be better then the original. This is not a mere myth, a poem indicating such a concept was written by the former editor of the Mirzai magazine “Review of Religions” Qazi Zahuruddin Akmal and was published in the “Badar” newspaper dated 25th of October 1906. Two of the verses from the poem are reproduced below;

“O dear ones! Our Imam (Religious Leader) is Ghulam Ahmad in this world full of peace.
Ghulam Ahmad is the seat of Almighty Allah. He has his home in eternity.
Muhammad has again descended amongst us, and he is more glorious in his perfections then before.
O Akmal! Whoever wants to see Muhammad, he should see Ghulam Ahmad of Qadiyan”

This poem is not a mere fancy of the writer not only that it was recited to Mirza Ghulam Ahmad by the writer himself, but it was

also presented to him in writing. Mr. Mirza appreciated this poem by saying “May Allah (SWT) reward you”. Qazi Akmal writes in Al Fasl of 22nd of August 1944;

“That is part of the poem which was read in the presence of the Promised Messiah and a calligraphic version was presented to him as well. He took it inside (his home) with him. No one objected at the verses, even though Maulvi Muhammad Ali (Ameer Jammat Lahore) and his associates were present there. As far as I can remember they were not only present but were also certainly listening to it, and if they were to deny this fact then the poem was also published in “Badar”. Back then “Badar” held the same position as “Al Fasl” does today. They had good, courteous and informal relations with the editor of “Badar” Mufti Muhammad Sadiq. By the grace of Allah (SWT) he is still alive today, perhaps it should be asked of him if they objected to this poem. After the listening of this poem by the Promised Messiah himself, and the receiving of “May Allah (SWT) reward you” from him and him taking the calligraphic version inside home, who could ever have the right to object to it to prove himself to be lacking in faith and knowledge.”
(Al-Fasl vol32:pg6)

Further ahead he writes;

“These verses were composed in the time of the Promised Messiah after reading “Khutbah-e-Ilhamiyya”, they were read and printed.”
(Al-Fasl vol32:pg6)

It is evident that this was not a mere case of poetic exaggeration but a religious belief borne out as a direct result of the Belief of “Zilli” and “Buroozi” Prophethood which was based on “Khutbah-e-Ilhamiyya” by Mr. Mirza himself. And Mr. Mirza praised these verses himself. The excerpt of “Khutbah-e-Ilhamiyya” upon which the poet has based these verses are as follows’

"Whoever denies that the Prophethood of Rasul-ullah (Sallaho Alaihe Wassallam) doesn't belong to the sixth millennium as it belonged to the fifth millennium has denied the truth and the Qur'anic text. In fact in this day and age (towards the end of the sixth millennium) the spiritual influence of Rasul-ullah (Sallaho Alaihe Wassallam) is more perfect then ever. It is like the full moon and is no need of the sword or a group of fighters (Jihad). Therefore Allah (SWT) has chosen to count the centuries from the Migration of Rasul-ullah (Sallaho Alaihe Wassallam) like the nights of the moon (i.e. fourteenth) to prepare for the Prophethood of the Promised Messiah. This would in fact point towards the attainment of all superiorities as the fourteenth of the moon is complete, full and superior to all other nights."
(Roohani Khazain Vol 16 P 271-272)

This excerpt emphasises the fact that the belief of Mirza being superior to Rasul-ullah (Sallaho Alaihe Wassallam) in a "Buroozi" way was the belief of Mr. Mirza himself described in Khutbah-e-Ilhamiyya, on which the poet based his poem, which was approved and praised by none other then Mr. Mirza himself.

Anyone can surpass Rasul-ullah (Sallaho Alaihe Wassallam):

The Mirzais not only believe that Mr. Mirza can surpass Rasul-ullah (Sallaho Alaihe Wassallam) but they also believe that anyone can progress through the stages of spiritual enlightenment and eventually surpass Rasul-ullah (Sallaho Alaihe Wassallam). Therefore the second caliph of the Mirzais Mirza Basheeruddin Mahmood writes:

"This is indeed true, anyone can progress and reach the highest state, eventually even rising above Rasul-ullah (Sallaho Alaihe Wassallam)."
(Al-Fas'l: 17^{th} of July 1922/Vol10)

Sometimes the Mirzais attempt to gain the sympathy of ordinary Muslims by accepting Rasul-ullah (Sallaho Alaihe Wassallam) as the last Prophet. But the reality of this claim is brought out in the following words of Mr. Mirza himself:

“Allah (SWT) made Rasul-ullah (Sallaho Alaihe Wassallam) the last Prophet. The seal of Prophethood which was not given to any other Prophet before him was awarded to Rasul-ullah (Sallaho Alaihe Wassallam) to stamp perfection. That is the reason why Rasul-ullah (Sallaho Alaihe Wassallam) was named “Khatamun Nabiyyin” (because of the seal). Thus the follower of Rasul-ullah (Sallaho Alaihe Wassallam) gains Prophetic enlightenment and Rasul-ullah (Sallaho Alaihe Wassallam)’s attention is the reason for Prophetic spirituality. This sacred power (of Prophet making) was not granted to anyone else before him.”
(Roohani Khazain Vol 22 P 100 Footnote)

In addition to the “Zilli” and “Buroozi” Prophethood Mirza also believed that Rasul-ullah (Sallaho Alaihe Wassallam) had such a seal which could produce a Nabi like himself (Sallaho Alaihe Wassallam) or even superior.

*“Now it is rather strange that Mr. Mirza believed that from this seal only one Prophet was produced which was himself. As he states, “A great amount of revelation and divine guidance has been bestowed upon me, even more so then any other Wali, Abdal or Qutub passed before me. Thus I was the only one chosen to be Prophet” (*Roohani Khazain Vol 22 P 406*). Mr. Mirza didn’t even consider the fact that “Khatamun Nabiyyin” is a plural form in Arabic requiring the word to be used for at least three, therefore at least three Prophets should have been produced from this seal.”*

This belief is nothing but a blasphemous joke with the Qur’an, Hadeeth, Arabic grammar and human intellect. Anyone can claim that Allah (SWT)’s being the ONLY God really means that he is the only one capable of producing gods. If such mock

interpretations are allowed then no one will remain inside the fold of Islam and no one will remain a disbeliever throughout the world.

Logical result of the Prophetic claim:

Mr. Mirza's claim to Prophethood has been established in the previous pages, and it has also been established that anyone claiming Prophethood after Rasul-ullah (Sallaho Alaihe Wassallam) and his followers are "KAAFIR" and out of the fold of Islam according to Qur'an, Hadeeth, Ij'ma (consensus of opinion) and Islamic history.

This is not only the decision of Islam but also that of reason and intellect. Anyone interested in history will know that when-ever someone claims Prophethood the people of the time get divided into two groups. A group accepts the claim and follows whilst the other denies the claim. These groups cannot thus be part of the same religion, and Mr. Mirza accepts this fact:

"In the time of every Prophet or anyone ordained by Allah (SWT), there are always two groups of people. The "Saeed" (the saved sect because they accept) and the "Shaqqi" (the condemned because they reject)."
Mr. Mirza is referring to a verse of the Qur'an here which call the Saeed (Muslims; deserving paradise) and Shaqqi (Non-Muslim; condemned to Hell).
(Al-Hukm: 28th of December 1900: Mulfozat Vol 2 P163)

History is evident that these groups remained rivals and never belonged to the same religion. Before the coming of Eesa (Alaihes Salam) the Bani Israel were united on one religion, but after the coming of Eesa (Alaihes Salam) the Bani Israel were divided into the two groups. The ones who believed in Eesa (Alaihes Salam) were later on called the "Christians" whilst the "Jews" rejected Eesa (Alaihes Salam). Even though Eesa (Alaihes Salam) and his

followers believed in all other Prophets before him but the "Jews" never included them in their religion. Similarly Rasul-ullah (Sallaho Alaihe Wassallam) confirmed all of the Prophets before and the heavenly scriptures (i.e. Tau'rat, Zaboor and the Injeel) but the "Christians" never considered Muslims to be part of their religion and likewise the "Muslims" never considered the Christians to be part of their religion. After Rasul-ullah (Sallaho Alaihe Wassallam) when Musalima Kazzab claimed Prophethood the Muslims declared them to be part of a sect other then Islam and waged Jihad against them even though Musalima Kazzab didn't denounce the Prophethood of Rasul-ullah (Sallaho Alaihe Wassallam), as stated in the Taareekh of Tabri:

"Musalima Kazzab used to call the Adhan in the name of Rasul-ullah (Sallaho Alaihe Wassallam), and during the Adhan used to testify that Rasul-ullah (Sallaho Alaihe Wassallam) was the Messenger of Allah (SWT). His Mu'adhin was Abudullah Bin Nawaha and the person who called his Iqamat was Hujair Bin Umair."
(Tareekh Tabri: Pg244)

Therefore the two opposing sides can never unite on the same religion and this is the logical conclusion of Mr. Mirza's claim to Prophethood.

The Ameer of the Lahore Jamaat of the Mirzais Muhammad Ali Lahori hinted towards this fact in the Review of Religions:
"The Ahmadiyya movement stands in the same relation to Islam in which Christianity stood to Judaism."

(Cited from Mubahitha, Rawalpindi pg240. This was a written Mubahitha (dialogue) between the two groups of the Mirzais jointly paid for by both groups. Therefore the statements appearing in it are authentic according to both groups).

Can Christianity and Judaism be declared to be the same religion?

Mirzais confess to be a separate sect:

The Mirzais accept the fact their religion is not the same as of the 70 million Muslim (in the sub-continent) in numerous writings and speeches. They have also stated that the Muslims who reject Mirza Ghulam Ahmad Qadiyani's claim of Prophethood are outside the fold of Islam. Some of the excerpts from their books pertaining to this fact are reproduced below:

The writings of Mirza Ghulam Ahmad Qadiyani

Mirza Ghulam Ahmad Qadiyani in his "Khutbah-e-Ilhamiyya" which he claims to be entirely based on inspiration states:

"The spirituality of the best of the Prophets chose me out of his ummah to serve as a manifestation of his spiritual perfection and as a means of spreading the divine light as promised by Allah (SWT) in His book. I am that manifestation indeed. Therefore believe in me and don't be from the disbelievers, and if you wish read the following verse of the Qur'an;

"It is He who sent His Messenger with guidance and true religion". (Roohani Khazain Vol 16 P 267)

In Haqiqatul Wahi Mr. Mirza writes:
The word Kaafir (disbeliever) is the opposite of the word Mu'min (believer). Kufr (disbelief) is of two kinds. The first kind is of the one who rejects Islam and doesn't recognise Rasul-ullah (Sallaho Alaihe Wassallam) as the Messenger of Allah. The second kind is of the one who rejects the Promised Messiah (i.e. Mirza) despite all of the proofs, clear injunctions from Allah (SWT) and His Messenger, and prophesies in the earlier scriptures. Thus he (the second one) denies the injunctions of Allah (SWT) and His Messenger is therefore a Kaafir. On close examination both kinds of Kuf'r are the same as the one who denounces the injunctions of

Allah (SWT) and His Messenger (clearly presented in the Qur'an and Hadeeth) after recognising them indeed denounces Allah (SWT) and His Messenger.
(Roohani Khazain Vol. 22 P 185-186)

He writes in the same volume P167 further on:

"It is rather strange that you regard the one who calls me a Kaafir and the one who doesn't believe in me to be of two different kinds. Even though according to God they are of the same kind because the one who doesn't believe in me holds me to be a liar."

He continues in the same volume P168:

"In addition whosoever doesn't accept me also doesn't accept Allah (SWT) and His Messenger as there are Prophesies concerning me from Allah (SWT) and His Messenger".

Further on in the same book:

"God has shown more then three hundred thousand signs to bear witness to my truth. The sun and the moon were eclipsed in Ramadhan. Now whoever doesn't accept the order of Allah (SWT) and His Messenger, denies Qur'an, rejects me despite hundreds of clear signs, and declares me to be a liar CANNOT be a believer. And if he is a believer (on the basis of rejecting me) then I am a Kaafir due to be being an impostor."
(Roohani Khazain Vol 22 P 168)

Mr. Mirza writes in a letter replying to Dr. Abdul Hakeem Khan:

"God has manifested upon me that whoever doesn't accept me after my invitation has reached him is not a Muslim."
(Roohani Khazain Vol 22 P 167)

Mr. Mirza describes one of his inspirations in "Maeyarul Akhyar" in the following words:

"Whosoever doesn't follow you, doesn't owe allegiance (Bay't) to you, and remains to be in opposition to you will be in the fire of Hell due to his disobedience of Allah (SWT) and His Messenger." (Majmooah Ishtiharaat Vol 3 P275)

He writes in Nuzul-ul-Masih:

"My opponents have been titled Christians, Jews and Mushriks." (Roohani Khazain Vol 18 P 382 Footnote)

In his book Al-Huda he declares his rejection tantamount to the rejection of Rasul-ullah (Sallaho Alaihe Wassallam), and writes:

"In fact the two kinds are really unfortunate, and there is no one more wretched then them from Men and Jinn. One is the one who rejects "Khatamul Ambiya" Rasul-ullah (Sallaho Alaihe Wassallam), and the other is the one who rejects "Khatamul Khulafa" (i.e. Mr. Mirza himself).
(Roohani Khazain Vol 18 P 250)

In Anjam-e-Atham he writes:

"It is obvious that these inspirations clearly mean that I have been commissioned, ordained, appointed trustee by Allah (SWT), I should be believed in and my enemies are in the fire of Hell."

(Roohani Khazain Vol 11 P 62)

In the newspaper "Badar" dated 24th of May 1908, a long reply was posted by Mr. Mirza to the following question:

"Someone asked the Promised Messiah if it was wrong to pray behind people who don't declare him a Kaafir?"

An excerpt from the long reply is reproduced below:

“They should put out an advertisement regarding the Moulvis (that they are all Kaafirs) because they have declared a Muslim as a Kaafir; only then I will consider them as Muslims, as long as there is no doubt of hypocrisy regarding them. Otherwise Allah (SWT) says in the Qur’an, “The hypocrites will be cast in the lowest part of Hell.”

Fatawa of the First Mirzai Caliph Hakeem Nuruddin:

The first caliph of the Mirzais (on whose caliphate both groups of Mirzais were unanimous) states:

“In the absence of belief on the Prophet a person cannot be a Muslim. This belief has no limitations i.e. this Prophet can be an earlier or a later one, he can be from Hindustan or elsewhere. Rejecting someone appointed by Allah (SWT) becomes Kuf’r. Our opponents reject the appointed of Hazrat Mirza, this rejection can be classed as a difference of opinion (it is unanimous).”
(Majmua Fatawa Ahmadiya: Pg275)

On another occasion he states:
“The rejecters of Rasul-ullah (Sallaho Alaihe Wassallam) the Christians and the Jews accept other Prophets of God, His angels and His scriptures. Are they not Kaafir on the basis of rejecting Rasul-ullah (Sallaho Alaihe Wassallam)? Of course they are. If someone can be declared a Kaafir on the basis of rejecting an Israeli Messiah, then why is the one who rejects a Muhammadi Messiah not a Kaafir? If the “last of the caliphs” of Moosa (Alaihes Salam) has such a position that the one who denies him is a Kaafir, then surely the ones who rejects the “last of the caliphs” of Rasul-ullah (Sallaho Alaihe Wassallam) is also a Kaafir. If that Messiah was of such a status then this Messiah (i.e. Mr. Mirza) is also not inferior to him in any way.”
(Majmua Fatawa Ahmadiya: Pg385)

Fatawa of the Second Mirzai Caliph Mirza Mahmood Ahmad:

The second caliph of the Mirzas states:

"Whosoever enters into matrimony with a Non-Ahmadi rejects the Promised Messiah and doesn't understand Ahmadiyyat. Does any Non-Ahmadi give his daughter to a Hindu or a Christian? You call them Kaafirs, but in this case they are better than you as despite being a Kaafir they don't give their daughter to another Kaafir; but you (being an Ahmadi) give your daughter to a Kaafir. Do you think of them as being from your nation? Since the day you have become an Ahmadi, Ahmadiyyat has become your nation. If someone asks of your identity then you can state your caste etc, otherwise your nation, your identity is Ahmadiyyat. Then why do you leave Ahmadis and look for your nation in Non-Ahmadis? A believer is the one who rejects lies when truth becomes manifest."
(Malaikatullah: Pg46 and 47)

In addition he writes in Anwar-e-Khilafat:

"It is our duty to regard Non-Ahmadis as Non-Muslims, and not to pray behind them. As far as we are concerned they are the rejecters of a Prophet of Allah (SWT). This is to do with the religion and no one has a right or say in this mater."

(Anwar-e-Khilafat: Pg90)

In A'aina-e-Sadaqat he even writes that the people who haven't even heard the name of Mirza Ghulam Ahmad Qadiyani are also Kaafirs:

"All Muslims who have not swore allegiance (Bay't) to the Promised Messiah even if they haven't even heard his name are Kaafir and outside the fold of Islam."
(A'aina-e-Sadaqat: Pg35)

Statements of Mirza Basheer Ahmad (M.A):

Mirza's second son Mirza Basheer Ahmad (M.A.) writes:

"Every individual who believes in Moosa (Alaihes Salam) but rejects Eesa (Alaihes Salam), or accepts Eesa (Alaihes Salam) but rejects Rasul-ullah (Sallaho Alaihe Wassallam), or accepts Rasul-ullah (Sallaho Alaihe Wassallam) but rejects the Promised Messiah is not only a Kaafir but an obstinate Kaafir and outside the fold of Islam."

(Kalimatul Fas'l Pg110. Included in the Review of Religions Vol.14)

He writes in the same book at another place:

"The claim of the promised Messiah (i.e. Mr.. Mirza Ghulam Ahmad) that he is appointed by Allah (SWT), and that Allah (SWT) communicates with him can only have two distinct possibilities. Either he is a liar in his claims and he has attributed a great lie upon Allah (SWT), in which case he is a KAAFIR; indeed a KAAFIR of the worst kind, or the promised Messiah is truthful in his claims and Allah (SWT) is indeed in communication with him in which case this title of KUFFAR should be truly attributed to the ones who deny his claim as stated by Allah (SWT) in this verse. Thus you are free to make the choice as to either call the deniers of the promised Messiah "Muslims" or accept the promised Messiah as truthful and call his deniers "KUFFAR". It is not possible for you to call both of them Muslims at the same time because the verse is explaining itself that if the claimant is not a Kaafir then the rejecter is. So for God's sake give up your hypocrisy and decide one way or another."
(Kalimatul Fas'l Pg123. Included in the Review of Religions Vol14)

Statements of Muhmmad Ali Lahori:

Muhammad Ali Lahori writes in the Review of Religions:

“The Ahmadiyya movement stands in the same relation to Islam in which Christianity stood to Judaism.”

(Cited from Mubahitha, Rawalpindi Pg 240. This was a written Mubahitha (dialogue) between the two groups of the Mirzais jointly paid for by both groups. Therefore the statements appearing in it are authentic according to both groups.)

Please note that in this passage Muhammad Ali Lahori has declared “Ahmadiyyat” to be a separate religion to “Islam” as “Christianity” is to “Judaism”.

He also writes in the Review of Religions:

“It is painful to see that the Muslims have become blind in their opposition to Mr.. Mirza, and they are repeating the same objections against him as were raised against Rasul-ullah (Sallaho Alaihe Wassallam) by the Christians. Similarly the Christians with blind antagonism are repeating and strengthening the same arguments which were raised by the Jews against Moosa (Alaihes Salam). It is sign of a true Prophet that objections raised against him apply to all other Prophets. Therefore any rejecting one appointed person from Allah (SWT) rejects the entire chain of Prophethood.”

(Quoted from Tabdeeli-e-Aqaid by Muhammad Ismael Qadiani: Pg42)

It should be explained here that Mirza Ghulam Ahmad Qadiyani and his followers have used the word “Muslims” for their opponents in their writing. Malik Muhammad Abduallah Qadiyani explains this in the Review of Religions as follows:

"He (Mirza) has written the word "Muslims" for his rejecters because of the title being customary. When a name becomes common and customary then people use it despite it being lacking in reality."

(Ahmadiyyat kay Imtiazi Masa'il included in Review of Religions dated December 1941)

Practical Disassociation from the Muslims:

Due to the afore-mentioned beliefs the Mirzais have declared themselves to be another nation. It has also been mentioned previously that this is the logical conclusion of the speeches and writings of Mirza Ghulam Ahmad. Therefore he strictly forbade praying behind Muslims, to enter into matrimony with them and to perform their Janaza prayers.

To Pray Behind a Non-Ahmadi:

Therefore Mirza Ghulam Ahmad Qadiyani writes:

"To reject and to adopt the way of disbelief is the way to destruction. Thus it is not befitting of my nation to pray behind them. Can a living soul pray behind the dead? Remember! As God has told me that it is Haraam and absolutely Haraam for you to pray behind someone who rejects and adopts disbelief, rather your Imam should be from amongst you. This is also hinted in the Hadeeth of Sahih Bukhari "Your Imam should be from amongst you", it means that when the Promised Messiah manifests himself then you would have to abandon all other sects (who claim Islam) and your Imam should be from your own sect. Thus you should do so. Do you want to stand accused in front of Allah and lose all your good deeds?"

(*Roohani Khazain Vol172 P 64 Footnote*)

Matrimony with Non-Ahmadis:

Mirza Basheeruddin Mahmood (the second caliph of Qadiyanis) writes:

"The Promised Messiah has expressed his anger upon the Ahmadi who gives his daughter to a Non-Ahmadi. Someone asked him (Mirza) repeatedly and presented many excuses, but he (Mirza) told him to keep his daughter at home rather then giving her to a Non-Ahmadi. After his (Mirza) death he gave his daughter to Non-Ahmadis, therefore the first caliph removed him from the Imamat of the Ahmadis and expelled him from the group of Ahmadis. The first caliph didn't accept his repentance for six years, but the man continued with his repentance and now I have accepted his repentance due to his sincerity."
(Anwar-e-Khilafat: Pg94)

He writes further on:

"I am not used to expelling someone from the Jamaat, but if someone disobeys this particular injunction then I will expel him."
(Anwar-e-Khilafat: Pg94)

However it is permissible for the Qadiyanis to accept the daughters of the Muslims, the second son of Mirza Ghulam Ahamd "Mirza Basheer Ahamad" explains:

"If someone asks as to if we are permitted to accept their (Muslims) daughters then I would say that we are permitted to even accept the daughters of the Christians."
(Kalimatul Fas'l: Pg 169)

The Funeral Prayers of Non-Ahmadis:

Mirza Basheeruddin Mahmood writes:
"One question remains unanswered. Non-Ahmadis reject the Promised Messiah therefore their funeral prayers shouldn't be offered but what about the funeral prayers of their young children, as surely they don't reject the Promised Messiah? I ask the one who raises this question, "if this logic is correct then how come you don't pray for the children of the Hindus and the Christians"? And how many pray for them? The reality is that the Shariah regards the religion of the child to be the same as that of the parents. Thus a child of a Non-Ahmadi is a Non-Ahmadi, therefore his funeral prayers must not be offered."
(Anwar-e-Khilafat: Pg93)

The Funeral Prayer of Quaid-e-Azam:

In accordance with the teachings of his religion and the injunction of his caliph Chowdry Zafarullah Khan (former Foreign Minister of Pakistan) didn't participate in the funeral prayer of Quaid-e-Azam (the founder of Pakistan). He explained the reason in front of "Muneer Enquiry Commision" as such:

"The Imam of the funeral prayer Maulana Shabbeer Ahmad Usmani has declared the Ahmadis "Kaafirs", "Apostates" and "liable to be killed". Therefore I couldn't decide to attend the prayer whose Imamat was done by the Maulana."
(Report of the Enquiry Commission Punjab: Pg 212)

However outside of the courthouse when he was asked to why he didn't attend the funeral prayer of Quaid-e-Azam, he replied:

"You can think of me as a Muslim Minister of a Kaafir government or a Kaafir Minister of a Muslim government."
(Zamindaar Lahore: 8th of February 1950)

When this issue was raised in the newspapers, the Jamaat of Rabwa replied as such:

“An objection has been raised upon Chowdry Zafarullah Khan regarding his absence from the funeral prayer of Quaid-e-Azam. The whole world knows that Quaid-e-Azam was not an Ahmadi, thus there is nothing objectionable about a member of the Ahmadi Jamaat about not performing the funeral prayer of a Non-Ahmadi.”

(Tract 22: entitled “Ahrari Ulama Ki Rastgoi”)

The Qadiyani newspaper “Al-fas’l” writes on the same subject:

“Is it not a fact that Abu Talib was a great benefactor of the Muslims like Quaid-e-Azam, but neither the Muslims nor the Prophet (Sallaho Alaihe Wassallam) performed his funeral?”
(Al-Fas’l dated 28th of October 1952)

Some people are surprised on the behaviour of Chowdry Zafarullah Khan, but there is nothing to be surprised about. The religion he adopted is not only different but diametrically opposed to that of Muslims in regards to beliefs, actions and thoughts. His religion required him to be different then how could he attend the funeral prayer of Quaid-e-Azam?

Their own demand of declaring themselves as a minority:

All of the above makes it crystal clear that the Mirzais have a separate religion to Islam, they have nothing to do with Islam. They themselves admit that their religion is not the same as that of Muslims, and they are a separate sect apart from all other. Therefore politically they demanded to be declared a separate minority in undivided India, as Mirza Basheeruddin Mahmood states:

"I conveyed to a high ranking British officer through a representative that our rights should also be accepted as that of Parsis and Christians. The officer replied that they are minorities while you are a sect. I replied that Parsis and Christians are religious sects and their rights have been accepted, and so should ours. You present me with one Parsi and in comparison I will present you with two Ahmadis."
(Al-Fas'l dated 13th of November 1946)

In the light of the above, is there any doubt that the Mirzais should be "officially" recognised as a Non-Muslim minority?

Clarification regarding the statements of the Mirzais:

It would be prudent to point out that it is obvious from the course of action taken by the Mirzais during the past ninety years that in order to safe guard the interests of their Jammat, they don't hesitate to lie or to twist facts. Clear statements have been produced where they unambiguously declare Muslims "Kuffar". More statements on this subject can be reproduced in addition to the ones already quoted. However despite numerous such claims in their speeches and writings both Jamaats declared in front of the "Muneer Enquiry Commission" that they don't consider Non-Ahmadis "Kaafirs".

Their statement was so contradictory to their previous speeches and writings that even the Judges regarded it to be incorrect, thus it was recoded in the report:

"Regarding the question of Ahmadis considering other Muslims as Kaafir and outside the fold of Islam, they (Ahmadis) have clarified that these people (the ones who oppose) are not Kaafir and the word "Kuf'r" as used in the Ahmadi literature for such individuals means "Kuf'r-e-Khafi" (minor infidelity) or mere denial. It is not intended that these people are outside the fold of Islam. But we have witnessed many proclamations of the Ahmadis and according

to us there can be no other explanation but that the ones who reject Mirza Ghulam Ahmad are outside the fold of Islam."

(Report of the Enquiry Commission Punjab, Urdu Translation: Pg 212)

After the Enquiry commission was adjourned the same previous writings unambiguously declaring Muslims as "Kaafirs" started to appear again, because the denial was only but a temporary stand.

Similar is the case of accepting Rasul-ullah (Sallaho Alaihe Wassallam) as the last Prophet. There is lots of literature from the Mirzais in which they have blatantly expressed their belief regarding this issue. For example, their second caliph Mirza Basheeruddin Mahmood writes:

"Even if swords are placed on both sides of my neck and I am told that there is no Prophet to come after Rasul-ullah (Sallaho Alaihe Wassallam). I will still proclaim to him, "You are a liar, you are a deceiver, Prophets can come after him (Sallaho Alaihe Wassallam), and surely they can."
(Anwar-e-Khilafat: Pg65)

However recently when the following words were recommended to be added to the oath taken by the President and the Prime Minister of Pakistan, "I accept Rasul-ullah (Sallaho Alaihe Wassallam) to be the last Prophet and believe that there is no Prophet to come after him", the present caliph Mirza Nasir Ahmad announced:

"I have pondered over the wordings of this oath, and I have reached the conclusion that there is no obstacle in the way of an Ahmadi taking this oath."
(Al-Fas'l dated 13th of May 1973)

Please note that the very words that make someone a "liar" and a "deceiver" according to the second caliph, and such utterance is not even accepted even under the duress of swords becomes

acceptable by the third caliph when the office of the President or the Prime Minister is dependent upon it.

Thus the statements issued by the Mirzais during troubled times (Enquiries etc.) always lead to confusion. It is vital to study and research their writings over their entire span of ninety years in order to understand their reality. They should either repent over all of their speeches, writings, beliefs and practically demonstrate that they are not following Mirza Ghulam Ahmad Qadiyani or demonstrate courage and accept all of them and their logical conclusions. A third position would be a tactic to avert troubled times and no responsible institution or individual seeking the truth should be mislead by it.

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The reality of the Lahori Jamaat

The Lahori Jamaat of the Mirzais frequently claims that they don't consider Mirza Ghulam Ahmad Qadiyani a Prophet rather they accept as the Promised Messiah and a Mujaddid. Therefore the accusations of Kuf'r shouldn't be levelled at them as they are not in contradiction of the belief of Finality of Prophethood. The shortest possible answer is, "to accept a person as truthful and worth following whose claim to Prophethood has been established to be a lie is none other then open Kuf'r itself", let alone accept this man as the Promised Messiah, Mujaddid, Muhadith (a man of inspiration) or what-ever. It has already been established that claim to Prophethood always produces two groups; one that accepts the claim to be true belongs to one religion and the other that rejects the claim belongs to another religion. Since it has been unambiguously established that Mirza's claim was a lie and deception, then all groups accepting Mirza would be part of the same group (thus stand denounced). However in addition to this simple and straight forward answer, it will be prudent to elaborate on the reality of the Lahori Jamaat.

It is an established fact there is no practical difference in the belief and religion of these two groups. In the lifetime of Mirza Ghulam Ahmad Qadiyani and later on till the death of the first caliph Hakeem Nuruddin the Jamaat of Qadiyan and Lahore had not separated. Therefore during that time all followers of Mirza Ghualam Ahmad (Qadiyanis and Lahories) considered Mirza as a Prophet and followed him. Muhammad Ali Lahori was the editor of the famous Qadiyani magazine "Review of Religions" for a long time, and during his tenure he literally used the word "Prophet" and "Messenger" for Mirza Ghulam Ahmad Qadiyani hundreds of times, and also held the belief that Mirza held all the qualities of a

"Prophet" and a "Messenger". If all such articles are collected it will form the shape of a book, however some of these are reproduced as follows:

In the Magistrates court of Gordaspur on the 13th of May 1904 he testified to the fact that Mirza was right in branding a person as a liar who calls Mirza a liar. He writes:

"A denier of the claimant of Prophethood is always a liar. Mr. Mirza is rightly a claimant to Prophethood. His followers accept his claim to be the truth and his enemies regard his claim to be a lie".

(Statement issued on Oath, as per monthly Furqan volume one January 1942)

"God has closed all doors of Prophethood and Messengerhsip after Rasul-ullah (Sallaho Alaihe Wassallam) except for those who follow him in its entirety. The door is not closed on the ones that faithfully enlighten themselves (by following him), and receive illumination from his morals and ethics."

(Review of Religions: Vol5/Pg186, included in Tabdeeli-e-Aqaid by Mohammad Ismael Qadiyani: pg22)

The person, who Allah (SWT) appointed as the reformer of the world and as a Prophet, doesn't like fame. Instead he remained in seclusion until Allah (SWT) ordered him to take allegiance of repentance (Bay't) from people. This is indeed the Sunnah (way) of the Prophets from old times.

(Review of Religions: Vol5/Pg131, included in Tabdeeli-e-Aqaid by Mohammad Ismael Qadiyani: pg37)

"The opponents can decipher any meanings they want, but we are steadfast on our belief that God can produce Prophets, Siddiqs (the

truthful), Martyrs, and Saleheen (the pious) all you need is someone to ask (from God)… And the one in whose hand we have given our hand (i.e. Mr. Mirza) is truthful, a chosen one and a Messenger of Allah (SWT)."

(Speech of Muhammad Ali delivered in the Ahmadiyya Building, included in the Al-Hukm of 18th of July 1908. Cited from Furqan January 1942: Vol1:Pg11)

These excerpts are reproduced as a sample to describe the beliefs of Muhammad Ali Lahori; the founder of Lahori Jamaat. This is not only his personal belief, but also the belief expressed in an oath by the entire Lahori Jamaat.

Solemn Declaration of the Lahori Jamaat:

Paigham-e-Sulh is a famous newspaper of the Lahori Jamaat. In the 16th of October 1913 edition of this newspaper this solemn declaration was printed from the entire Lahori Jamaat.

"It has been brought to our attention that some of our friends have been led to the misunderstanding that we (singularly or collectively) "the associates" of this newspaper discredit or degrade the position and status of our Master, and our guide Mr. Mirza Ghulam Ahmad. All of us Ahmadis (who are associated with this paper) swear by God (who knows the secrets of the hearts) that this is an accusation against us to spread misunderstanding. We accept the Promised Messiah as a reformer for this age, a Messenger and a Salvatore. "

This solemn declaration lifts the veils from the belief of the Lahori Jamaat. However after the death of Hakeem Nuruddin the question of succession is raised and Muhammad Ali refuses to swear allegiance at the hands of Mirza Basheeruddin Mahmood refuses to accept him as the caliph and migrates from Qadiyan to Lahore. In Lahore he lays the foundations of his own separate Jamaat.

Mirza Basheeruddin Mahmood was appointed as the second caliph on the 14th of March 1914. The differing Lahori Jamaat held its first meeting on the 22nd of March 1914, following resolution was adopted in this meeting:

"We accept Sahibzada Mirza Basheeruddin Mahmood's appointment to the extent that he may take allegiance from Non-Ahmadis to include them in the chain of Ahmadiyyat. However we don't deem it necessary for the existing Ahmadis to swear allegiance on his hands. We are willing to accept him as an Ameer with these conditions, but don't deem allegiance to be necessary, but also at the same time he will have no authority to interfere with the rights and privileges granted to the president of Anjuman-e-Ahmadiyya by the Promised Messiah himself."

(Paigham-e-Sulh dated 24th of March 1914)

This resolution is conclusive enough to prove that the Lahoris had no objections on the beliefs of the Jamaat of Qadiyanis, and they had no objections on the appointment of Mirza Basheeruddin Mahmood. The dispute was over the rights to be given to the president of Anjuman-e-Ahmadiyya rather then the caliph. When Mirza Basheeruddin Mahmood refused to accede to this demand, Muhammad Ali Lahori wrote:

"Caliphate lasts a few days only. So how can it be accepted that if allegiance is given to one, then you must continue to abide by it forever?"

(Paigham-e-Sulh dated 06th of April 1914)

This was the defining dispute between the Lahori and the Qadiyani Jamaat. Thus after the political differences the Qadiyani Jamaat made life difficult for the Lahori Jamaat. Thereafter the Lahori Jamaat formed their own centre, and in an attempt to give credence to their separation, and based on the enmity towards the Qadiyani

Jamaat, and to seek favourable relations with the Muslims they starting proclaiming that they accept as Mirza Ghulam Ahmad as the Promised Messiah, reformer and a Mujaddid without first denouncing their earlier beliefs.

There is no difference between the Lahori and the Qadyani Jamaat:

If the believes of the Lahori Jamaat are scrutinised specially the ones that they proclaimed after 1914, even then it is clear that their position is nothing but a mere twisting of words and in practical terms there is no difference between them and the Qadyani Jamaat. Just as the Qadyanis consider the "inspirations" of Mirza Ghulam Ahmad as credible and worthy of following so do the Lahoris. They endorse the blasphemies of Mirza just as the Qadyanis. They also consider all the books of Mirza as authentic, binding and a source of legislation for their religion just as the Qadyanis. Just as the Qadyanis consider the opponents of Mirza "Kuffar", the Lahoris also agree to the "Kuf'r" of the one who considers Mirza a liar and a Kaafir. The only difference is that the Lahoris openly use the word "Prophet" for Mirza, whilst the Lahoris accept the usage of this word in its metaphorical sense.

The Lahoris declare themselves to be a separate Jamaat to the Qadyanis on the basis of the following two differences in belief:

1) The use of the word "Prophet" for Mirza Ghulam Ahmad Qadyani.
2) To declare Non-Ahmadis "Kuffar".

Lahori Jamaat claims that they don't consider Mr. Mirza to be a Prophet rather a Mujaddid, and they also don't consider Non-Ahmadis "Kaafir" but merely Faasiq (sinner). Now we will present the reality of these two claims:

The Reality of not being a Prophet:

The Lahori Jamaat does proclaim Mirza to be a Mujaddid and not a Prophet. But the meaning of Mujaddid is taken precisely to be the same as to what the Qadyanis call “Zilli” or “Buroozi” Prophet. Thus Muhammad Ali Lahori in his book “An Nubuwwa Fil Islam”; which was written a while after the separation of the Lahori Jamaat writes:

“The kind of Prophethood conferred upon a Muhaddath (conversed by Allah) is bestowed upon him due to total submission and utter devotion to the Prophet. As it is written in Tawzeehul Maram that this kind is one of glad tidings, and doesn’t contradict with the belief of finality of Prophethood. This is not only the claim of the Promised Messiah but the Ahadeeth also confirm it. Thus by promising Muhaddatheen and continuing glad tidings a principle is established that even though Prophethood is finished but a kind of Prophethood is still maintained. This kind of Prophethood is glad tidings and it is given to people who follow Rasul-ullah (Sallaho Alaihe Wassallam) in totality and reach the stage of total devotion to him. Now this very principle is quoted in “Chashma-e-Ma’arifat” which is the last book of Mirza Ghulam Ahmad Qadyani.

All kinds of Prophethood end on him (Sallaho Alaihe Wassallam) except one, and all Shariats end on his Shariat except one. This kind of Prophethood is reached through total submission and devotion and it receives its light through him. This is the Prophethood of Muhammad (Sallaho Alaihe Wassallam) i.e. its “Zill” (reflection) and manifestation of Rasul-ullah (Sallaho Alaihe Wassallam).

Now note that Prophethood is quoted to have ended here except one which is received through total submission of Rasul-ullah (Sallaho Alaihe Wassallam). It is also mentioned in the same book

on page 182 that "Zilli" or "Muhammadi" Prophethood is the same as the Prophethood of glad tidings."

(An Nubuwwa Fil Islam: Pg 150)

Further on he certifies after explaining some of the quotations of Mr. Mirza Ghulam Ahmad Qadyani and writes:

"In fact whatever he (Mirza) said though the wordings may differ at some places conclude that "Sahib-e-Khatim" (the owner of the Khatam) means that no seal other then his can confer grace upon someone. And he also said that "Sahib-e-Khatim" also means that it is possible to receive Prophethood through this seal which requires one to be an Ummati. To be an Ummati means total submission and devotion to Rasul-ullah (Sallaho Alaihe Wassallam), and then through the grace of Rasul-ullah (Sallaho Alaihe Wassallam) a special kind of Prophethood can be received. What is this special Prophethood? He (Mirza) explained this at the end that it is "Zilli" Prophethood which means to receive revelation through the grace of Rasul-ullah (Sallaho Alaihe Wassallam) and also said that this will continue till the day of Judgement.
(An Nubuwwa Fil Islam: Pg 153)

Please compare these statements of Muhammad Ali Lahori to the ones presented in the last chapter of the people of Qadyan and Rabwa. Do you spot the difference? If not please note that the words are twisted to create a difference as follows:

"The Promised Messiah has always established a principle in all of his writings (earlier and later ones) that the door of Prophethood is closed, but a kind of Prophethood can still be achieved. It cannot be said that the door to Prophethood is open, but it can be said that a kind of Prophethood still remains and will remain till the day of Judgement. It cannot be said that a person can still be a Prophet, but it can be said that a kind of Prophethood can still be achieved

through total submission and devotion to Rasul-ullah (Sallaho Alaihe Wassallam). This kind of Prophethood is sometimes called glad tidings, partial Prophethood, Muhadathiet, or frequent discourse with Allah. But whatever it may be called; the sign of it is total submission and devotion to Rasul-ullah (Sallaho Alaihe Wassallam). It is the grace of Prophethood of Rasul-ullah (Sallaho Alaihe Wassallam), it is the light from the lamp of the Prophethood of Muhammad (Sallaho Alaihe Wassallam). In reality it is nothing but "Zill" (reflection)."
(An Nubuwwa Fil Islam: Pg 158)

Is this not the same philosophical concept of "Zilli" and Buroozi" Prophethood described previously as the belief of Mr. Mirza and the Qadiyani (with a minor twist of words)? And if it is then what is the difference between the Lahori Jamaat and the Qadiyani Jamaat? This is the belif of not only Mr. Muhammad Ali Lahori but that of the entire Lahori Jamaat. During the debate between the Lahori and the Qadiyani Jamaat at Rawalpindi (which was later printed by the shared expense of both Jamaats) the representative of the Lahori Jamaat openly stated:

"Hazrat (i.e. Mirza Ghulam Ahmad) is a complete reflection out of the reflections of Rasul-ullah (Sallaho Alaihe Wassallam). Thus his wife is the mother of the Believers, and this status is also a reflective one."
(Rawalpindi Debate: Pg 196)

He also admitted the following:

"The Promised Messiah is not a Prophet, but the Prophethood of Rasul-ullah (Sallaho Alaihe Wassallam) is reflected in him".
(Rawalpindi Debate: Pg 196)

These beliefs are still accepted by the Lahori Jamaat. Therefore it is evident that the difference of opinion between the Lahori and the Qadiyani Jamaats regarding the Prophethood of Mirza Ghulam

Ahmad is merely of words. Even though the Lahori Jamaat uses the titles of “Promised Messiah” and “Mujaddid” for Mirza, but the true meaning and interpretation of these titles is the same as the Qadiyani Jamaat ascribes to “Zilli Prophet”, “Buroozi Prophet”, and “Non-Legislative Prophet” etc. The only difference is that the Lahori Jamaat regard Mirza as “Promised Messiah”, “Mujaddid” or “Mehdi” (which Mirza himself ascribed to Prophethood, and the Lahori Jamaat themselves used the word Prophet till 1914), and due to the difference of opinion regarding caliphate they (Lahoris) dropped the usage of the specific word “Prophet”. The usage of the literal word has been dropped from the “common” writings (for the sake of prevailing circumstances); however it is still used in interpreting the words of Mirza. Allama Iqbal (RA) the poet of the East has correctly stated:

“The Ahmadiyyat movement is divided into two groups, the Qadiyanis and the Lahoris. The former regards the founder of Qadiyanism as a Prophet, however the later has chosen to present Qadiyanism in a less controversial manner in regards to the Belief (due to the prevailing circumstances).
(Harf-e-Iqbal: Pg 149)

We would like to point out another fabricated explanation often presented by the Lahoris. They claim that Mr. Mirza used the word “Prophet” in a metaphorical manner and never realistically claimed Prophethood. They even invented a new definition of “Real Prophethood”, which is diametrically opposed to the definition of “Prophethood” in the Shariah. They have imposed several conditions on a “Real Prophet” some of them are reproduced as follows:

1) A real Prophet is only the one who receives revelation from Jibraeel (AS). No one can be a real Prophet without the descent of Jibraeel (AS) upon him.
(An Nubuwwa Fil Islam: Pg 28)

2) Real Prophethood must be able to revoke a previous Shariah or make changes to it.
(An Nubuwwa Fil Islam: Pg 47)

3) The revelation of a real Prophet is read in acts of worship.
(An Nubuwwa Fil Islam: Pg 56)

4) It is essential for a real Prophethood to bring forth a Book.
(An Nubuwwa Fil Islam: Pg 60)

After presenting twelve such conditions they have proven that because these conditions are not present in Mr. Mirza therefore it is incorrect to ascribe the title of Prophet to him. However in the famous definition of Shariah it is not essential for a Prophet to bring forth a Book, or to have his revelations read in acts of worship, or even to have only Jibraeel (AS) bring revelations to him. Thus the definition of the Lahoris is clearly a farce by which it would become easy to sometimes declare Mr. Mirza a Prophet and sometimes to deny him, because according to these conditions it can be said regarding some of the Prophets of Bani Israel that they were not "Real Prophets" as a book was never revealed to some of them, their revelations were not recited in acts of worship and some of them never brought a new Shariah, nevertheless (in the eyes of Islamic Shariah) they were Prophets.

The Issue of Takfeer:

The first basis upon which the Lahori Jamaat differentiates itself from the Qadiyani Jamaat is that of Prophethood. It has already been explained that it is a mere twisting of words. The second basis is the issue of Takfeer. The Lahori Jamaat claims that it considers "Non-Ahmadis" Muslims, but again it is not as straight forward as it seems. The founder of the Lahori Jamaat has written a book entitled "Radd-e-Takfeer Ahl-e-Qiblah" on this issue. The point of view reached after thoroughly reading this book is that the

people who don't consider Mirza Ghulam Ahmad the Promised Messiah are of two kinds:

1) Ones that don't do Bay't (allegiance) at the hands of Mirza Ghulam Qadiyani but don't consider him a Kaafir or a liar. No doubt according to them such people are only Faasiq and not Kaafir.

2) Those who consider Mirza Ghulam Ahmad a Kaafir or a liar. These people are Kaafir according to the Lahori creed.

"Thus the ones who do his (Mirza Ghulam Ahmad) takfeer and those who deny him and declare him a Liar are in reality of the same kind and their injunction is the same. But the injunction for others in denial is different"

Further on while elaborating on the injunction regarding the first group he writes:

"Even the Promised Messiah didn't declare his rejection or the rejection of his claim to be Kuf'r. But the reason of Kuf'r was established to be that he called me a Kaafir (by accusing me of being a liar) thus according to the Hadeeth (which returns Kuf'r on the one who calls someone a Kaafir); Kuf'r was thus returned upon the accuser".

He continues:

"Thus the meaning of the one who calls him a "Kaafir" or a "Liar" is the same, both do takfeer of the claimant (i.e. Mirza Ghulam Ahmad Qadiyani). Therefore according to the Hadeeth, both groups of people are themselves Kaafirs (because Kuf'r is returned to them)"
(Radd-e-Takfeer Ahl-e-Qiblah: Pg 29/30)

In addition the famous debater of the Lahori Jamaat Akhtar Hussain Geelani writes:

“Regarding the ones that declare him (Mirza) a liar (impostor) surely he said about them that the fatwa of takfeer is returned to them, because the ones who do takfeer do so after declaring him a Liar.”
(Rawalpindi Debate: Pg 251)

From the above statements it is evident that the people who consider Mirza Ghulam Ahmad a “Liar” or a “Kaafir” are considered “Kaafir” by the Lahori Jamaat, the only difference is that of the reason if takfeer. The only people who are exempt from this fatwa of “Kuf’r” from the Lahori Jamaat are those Non-Ahmadis who don’t consider Mirza Ghulam Ahmad a “Liar” or a “Kaafir” (but they are still Fassiq). Now how many Muslims in the Islamic world don’t consider Mirza a Kaafir? It is obvious that all those Muslims who denounce Mirza’s claim to be the Promised Messiah or the Prophet perform his takfeer by considering him a liar. Thus the fatwa of Kuf’r by the Lahori Jamaat is applicable on all such people, because denouncing Mirza’s claim to be the Promised Messiah or doing his takfeer is practically the same thing, as Mr. Mirza himself writes:

“Anyone who doesn’t accept me does so on the basis of considering me to be a Liar”.
(Roohani Khazain Vol 22 P 167 Footnote)

In the Muneer Enquiry Commission report the judges also reached the same conclusion that to denounce Mirza Ghulam Ahmad or to call him a Liar is essentially the same. Therefore the fatwa which is applicable to those who consider him to be a Liar would also apply to all Non-Ahmadis. Thus they write in the report:

“The Ahmadis (finally) adopted an opinion in front of us regarding the Janaza prayers (of Non-Ahmadis) that a fatwa of Mirza

Ghulam Ahmad has recently been made available in which he has permitted Ahmadis to attend the Janaza prayers of those Muslims who don't consider him (i.e. Mr. Mirza) to be either a "Liar" or a "Kaafir". But even after the fatwa the fact of the matter doesn't change, because this fatwa implies that the Janaza prayer of the one who doesn't accept Mr. Mirza shouldn't be read. Thus this fatwa endorses the current practice."
(Report of the Enquiry Commission Punjab: Pg 212)

Now think about it, is there really any practical difference between the Lahori and the Qadiyani Jamaat on the issue of takfeer? The Qadiyanis say that all Muslims (Non-Ahmadis) are Kaafir versus the Lahoris say that they are Kaafir because of calling Mr. Mirza a Liar. Qadiyanis say that they are Kaafir because of not accepting Mr. Mirza whilst the Lahoris say that they are Kaafir because "Kuf'r" is returned to them (i.e. because they call Mirza a Liar and a Kaafir). Perhaps they should themselves sort out the "Philosophical differences" of the basis of declaring Muslims as Kuffar between themselves!

Sometimes the Lahoris claim that our declaration of Kuf'r is not the same which renders someone out of Islam; rather we use this word in relation (synonymously) to Fisq. We ask the question that if this Kuf'r is synonymous to Fisq then why is not appropriate to use word Kuf'r for those Non-Ahmadis who don't consider Mr. Mirza a Kaafir or a Liar, when the Lahoris themselves declare them Faasiqs?
(Please view An Nubuwwa Fil Islam: Pg 251)

Reasons for the Declaration of Kuf'r towards the Lahoris:

The explanations mentioned above clearly indicate that the there is not a significant practical difference between the Lahori and the Qadiyani Jamaats in regards to fundamental beliefs of both groups. The only difference is that of terminologies, and philosophical twists and interpretations. Those who are aware of the history

know that this difference is deliberately and prudently created by the Lahoris, hence no signs of these differences appear before 1914. Therefore the reasons for declaration of Kuf'r towards them (Lahoris) are as follows:

1) Mirza Ghulam Ahmad is not the same Promised Messiah as prophesised by the Qur'an, Hadeeth, Ijm'a (consensus) and proven by his own beliefs and personal account (of his life). Thus to regard him as such is to denounce the Qur'an, Hadeeth, and Ijm'a of this ummah. Since the Lahoris hold Mirza to be the Promised Messiah, therefore they are outside the fold of Islam in the same way as the Qadiyanis.

2) Mirza's claim of Prophethood has been thoroughly disproved. Thus the one who even regards him as a religious guide cannot be a Muslim.

3) It has been previously mentioned that the Lahoris insist on believing Mirza to be a Buroozi (projection) of Rasul-ullah (Sallaho Alaihe Wassallam) (despite his hundreds of Kufriyat (infidelities)), and believe that it is acceptable to call him a Prophet on the basis that the Prophethood of Rasul-ullah (Sallaho Alaihe Wassallam) was reflected in him. This belief cannot accepted as a part of Islam.

4) Despite Mirza's claim of Prophethood, his writings contain hundreds of Kufriyat (infidelities) (details to follow). The Lahori Jamaat endorses all such Kufriyat; and declares them to be worth following. Muhammad Ali Lahori writes, "And to denounce the writings of Mirza Ghulam Ahmad is to (covertly) denounce the Promised Messiah himself".
(An Nubuwwa Fil Islam: Pg 111)

It should be pointed out that the meaning of a "Mujaddid" in Islam is one of Allah's salves who directs people back to the teachings of

Islam when the neglect towards these teachings becomes rampant. These Mujaddids don't have a legal position, their (personal) words alone are not worthy of being followed, they don't declare themselves to be a Mujaddid, and they don't invite people to accept themselves as a Mujaddid and perform allegiance (Bay't) to them. As a matter of fact it is not even necessary for people to recognise them as a Mujaddid, thus during the last fourteen hundred years the true number and the identities of Mujaddids have been a matter of difference of opinion. Thus if someone doesn't accept them as a Mujaddid, he is not deemed to be sinner, and last but not least they don't present their acts of reform as inspirational, and neither is the acceptance of their inspirations a part of Shariah.

The Lahoris Jamaat agrees to all of the above in regards to Mr. Mirza. Thus their claim that they consider Mirza only a Mujaddid is nothing but deception.

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Highlights of the Mirzai Prophethood

We have stated in our resolution that "His false claim to Prophethood, his efforts in attempting to falsify verses of the Qur'an are tantamount to treason with the major injunction of Islam".

The explanations of these charges are presented in the following pages.

Some more profanities and blasphemies of the Qadiyanis:

In addition to the clear violation of the Belief of Finality of Prophethood (Khatme-Nubuwwat), Mr. Mirza's writings are filled with many profanities and blasphemies. It is difficult to mention all of them here, but a few examples are reproduced below:

Regarding Allah (SWT):

Mirza Ghulam Ahmad Qadiyani not only claimed hiself to be the Burooz (projection) of Rasul-ullah (Sallaho Alaihe Wasallam), he also claimed to be the Burooz (projection) of Allah (SWT) at various places. Thus one of the inspirations amongst the many self-proclaimed inspiration of 15th of March 1906 claims:

أنت مني بمنزلة بروزي

"You are of me; as my Burooz (projection)".

(Review of Religions: Vol5/pg26)

In Anjam-e-Atham, while describing one of his inspirations he writes:

أنت مني بمنزلة توحيدي و تفريدي

"You are of me; like my own oneness and individuality".

(*Roohani Khazain Vol 17 P413 Footnote & Roohani Khazain Vol. 11 P 51*)

Also he writes:

"I saw in my Kashf (vision) that I am God, and believed that I am the one".

(*Roohani Khazain Vol 13 P 103 & Roohani Khazain Vol 4 P564*)

He continues to write:

"And the Prophet Daniel (Alaihes Salam) has named me Mikael in his book, which in Hebrew means "Similar to God". So this is in accordance to my inspiration which is in Aba'een-eAhmadiyya,

أنت مني بمنزلة توحيدي و تفريدي

"You are of me; like my own oneness and individuality".

(*Roohani Khazain Vol 17 P 413 Footnote*)

Tempering with the verses of the Qur'an and blasphemies:

Mirza Ghulam Ahmad has attempted so many temperaments in the Qur'an (both in regards to linguistics and its interpretations) that they are difficult to count. He even had the audacity to attribute nearly all of the verses which were directed towards Rasul-ullah (Sallaho Alaihe Wasallam) to himself, and said that I was honoured with these titles through revelations (these titles were directed towards Rasul-ullah (Sallaho Alaihe Wasallam)). For example:

1. وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِّلْعَالَمِيْنَ

(*Roohani Khazain Vol 17 P 410*)

2. وَمَا يَنْطِقُ عَنِ الْهَوي. إِنْ هُوَ إِلاَّ وَحْيٌ يُّوحي

(*Roohani Khazain Vol 17 P385*)

3. دَاعِيًا إِلَي اللهِ بِإِذْنِه وَسِرَاجًا مُّنِيْرًا

(*Roohani Khazain Vol 22 P78*)

4. قُلْ إِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ

(*Roohani Khazain Vol 22 P 82*)

5. إِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ إِنَّمَا يُبَايِعُوْنَ اللهَ. يَدُ اللهِ فَوْقَ أَيْدِيْهِمْ

(*Roohani Khazain Vol 22 P83*)

6. إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنَا لِّيَغْفِرَلَكَ اللهُ مَاتَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

(*Roohani Khazain Vol 22 P97*)

7. يس وَالْقُرْانِ الْحَكِيْمِ إِنَّكَ لَمِنَ الْمُرْسَلِيْنَ

(*Roohani Khazain Vol 22 P110*)

8. إِنَّا اَرْسَلْنَا إِلَيْكُمْ رَسُوْلاً شَاهِدًا عَلَيْكُمْ

(Review of Religions: pg163)

9. Everyone is aware that Surah Al-Kauthar was revealed to show the distinction enjoined exclusively by Rasul-ullah (Sallaho Alaihe Wasallam), in which Allah (SWT) states, “We have granted Kauthar to Rasul-ullah (Sallaho Alaihe Wasallam)”. Mr. Mirza has even ascribed this Surah to himself and writes, that in the verse “Inna Shaniaka Huwal Abtar” (Surely, it is thy enemy who shall be without issue) the issueless enemy being referred to is none other than my condemned, spiteful, ill-natured son of a Hindu and wicked enemy Saad-ullah (New-Muslim).
(*Roohani Khazain Vol 11 P58-59*)

Mirza even ascribes the distinguished honour of Mei’raj of Rasul-ullah (Sallaho Alaihe Wasallam) to himself and writes that the following verse was revealed in his regards:

10. سُبْحنَ الَّذِيْ اَسْرِي بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ

(*Roohani Khazain Vol 22 P81*)

In regards to the Mei'raj the Qur'an states at another place:

11. ثُمَّ دَنَا فَتَدَلّي فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنَي

(So that HE became, as it were, one chord to two bows, or closer still)
Mirza has ascribed this verse to himself as well.
(*Roohani Khazain Vol 22 P79*)

The Qur'an describes the glad tiding of the coming of Rasul-ullah (Sallaho Alaihe Wasallam) as foretold by Eesa (Alaihes Salam) to his people:

12. وَمُبَشِّرًا بِرَسُوْلٍ يَّأْ تِيْ مِنْ بَعْدِيْ اسْمُه اَحْمَدُ

(…and giving glad tidings of a Messenger who will come after me, his name being Ahmad)
Mirza Ghulam Ahmad shamelessly claimed that this verse prophesised his coming and the Ahmad referred to in this verse is him.
(*Roohani Khazain Vol 3 P463*)

Thus Mirzais believe that this verse refers to Mirza Ghulam Ahmad Qadiyani instead of Rasul-ullah (Sallaho Alaihe Wasallam) (Ma'azullah Thumma Ma'azullah). The second caliph of the Qadiyanis Mirza Basheeruddin Mahmood made a speech to prove this point on the 27th of December 1915 which was printed in Anwar-e-Khilafat (after being revised by him), in the beginning he said,

"The first issue is as to whether Ahmad was the name of the promised Messiah or Rasul-ullah (Sallaho Alaihe Wasallam)?, and whether the prophesy in Surah As-Saff in which a Messenger by

the name of Ahmad is foretold is in regards to Rasul-ullah (Sallaho Alaihe Wasallam)or the promised Messiah? My belief is that this verse is in regards to the promised Messiah (Mirza) and he was the Ahmad. But it is said in contradiction that Ahmad is the name of Rasul-ullah (Sallaho Alaihe Wasallam) and to call someone else by this name is blasphemy to Rasul-ullah (Sallaho Alaihe Wasallam). However the more I ponder the more convinced I become and it is my belief that the word Ahmad (as used in the Qur'an) is in regards to the promised Messiah (Mirza Ghulam Ahmad)".
(Anwar-e-Khilafat pg18 Amritsar 1916)

This shameless audacity reached to such an extent that one of the Qadiyani preachers Syed Zainul-Abideen Waliullah Shah delivered a speech entitled "His name Ahmad" in 1934 which has been separately published. In this particular speech he not only claims the name Ahmad for Mirza but also attempts to prove that the glad tidings of victory mentioned in regards to the Sahaba were actually for the Qadiyani Jamaat and not the Sahaba. He addressed his Jamaat and said,

"What a great blessing is this Ukhrah (Surah As-Saff). Sahaba had a longing for it but they couldn't receive it and you are the recipients of it"
(Ismuhu Ahmad pg74)

Please ponder upon this open and blatant blasphemy towards Rasul-ullah (Sallaho Alaihe Wasallam) and the Sahaba. Was such a sick joke possible without having a Muslim name (pretending to be Muslim)?

Mirzai Revelation equal to the Qur'an:

The audacity doesn't end there, Mirza then claimed that these self-claimed revelations (which contain absolute blasphemies and vulgarities) are equal in status to the Qur'an, thus in one of the Persian poems he said:

"All the revelations that I hear from God I swear by God that I consider them to be as free from mistakes as the Qur'an and this is indeed my belief".
(*Roohani Khazain Vol 18 P477*)

Mirza also claimed that his revelations are also a miracle like the Qur'an and he composed a whole poem in this regard entitled "Qaseed-e-Aijazia" which was later published in book "Aijaz-e-Ahmadi".

Abusing the Prophets:

The whole of the Muslim ummah believes in all of the previous Prophets and regards their honour and sanctity as part of Faith itself. Rasul-ullah (Sallaho Alaihe Wasallam) without a shadow of a doubt was superior to all of them but even he NEVER uttered a word which was not befitting their honour, stature and dignity. Yet Mirza (despite being at the bottom of the ladder of humanity) made humiliating and disparaging remarks regarding them, some of them are as follows:

1) The Europeans have suffered much on account of their addiction to Alcohol. They have done so in following Eesa (Alahis Salam) who used to consume Alcohol perhaps because of an illness or an old habit.
(*Roohani Khazain Vol 19 71* Footnote)

2) I have been suffering from diabetes for many years. I have to urinate 15 to 20 times daily sometimes a hundred times a day. Once a friend advised me to use opium as it is helpful for diabetes and there is no harm in using it as a medicine. I answered him that if got used to taking opium, people would jeer and say, "The first Messiah was an alcoholic and the other an opium addict"
(*Roohani Khazain Vol 19 P434-435*)

3) Mirza says in one of the poem, "Mention not the son of Mary, Ghulam Ahmad is better then him". After this writes:

"Don't think this is poetic exaggeration it is the fact and the truth. If God's assistance is not "proven" to be with me more than the son of Mary then I would be a liar".
(*Roohani Khazain Vol 18 P240*)

4) Mirza has written a Persian poem in Izalatul Auham, in which he writes:

"These are the glad tidings that I have brought. Eesa (Alaihes Salam) can't even dare to step on my pulpit (mimbar).
(*Roohani Khazain Vol 3 P180*)

5) God has sent the promised Messiah in this ummah who is much greater in stature and rank then the previous Messiah and God named him Ghulam Ahmad.
(*Roohani Khazain Vol 18 P233*)

6) I swear by the one that holds my life in His hands that if Messiah the son of Mary was deputed in my time then he wouldn't have achieved as much as I have and he certainly wouldn't have manifested the signs that I have.
(*Roohani Khazain Vol 22 P152*)

7) The righteousness of the Messiah has not proven to be greater then his righteous contemporaries, Prophet Yahya (Alaihes Salam) even had an edge of superiority over him in this regards because Yahya (Alaihes Salam) didn't use to drink alcohol, and it wasn't heard regarding him that an unchaste woman had applied perfume (purchased from her earnings) on his head with her hands or touched his body with her hands or her hair, neither was Yahya (Alaihes

Salam) served by a young woman (unrelated to him). Thus God gave Yahya (from her earnings) the title of Hasoor (chaste or pure) but this title wasn't awarded to the Messiah as these incidents didn't allow for it.
(*Roohani Khazain Vol 18 P220 Footnote*)

At this juncture it would be unjust not to mention a few incidents regarding the "righteousness" of Mr. Mirza himself:

a) *A close disciple of Mr. Mirza, Mufti Muhammad Sadiq writes in regards to "lowering the gaze" of Mirza Ghulam Ahmad Qadiyani, "In the chambers of Hazrat Messiah a semi-lunatic woman used to live as a servant. Once she entered the room which Hazrat used as his study, there were some earthen pots in the corner of the room, she stripped naked and started bathing in the room. Hazrat continued with his writing work and remained heedless of what she was doing".*
(Zikr-e-Habib written by Mirza Mufti Muhammad Sadiq pg38)

b) *Moreover a woman by the name of Ayeesha used to massage Mr. Mirza's feet, and her husband Ghulam Muhammad writes, "Hazrat used to like the Marhooma (deceased)'s service of foot massage".*
(Al-Fas'l 20th of March 1968)

c) *In addition, the details regarding other "unrelated" women who were present in Mr. Mirza's house and appointed for performing various tasks can be found in "Seeratul-Mehdi" by Mirza Basheer Ahmad on pages 21 (vol3), 213 (vol3), 273 (vol3), 88 (vol3), 126 (vol3) and 35 (vol3).*

d) However for the public a fatwa was issued that it was Haram to even shake hands with an old woman.
(Seeratul-Mehdi pg76/vol2)

e) Mufti Muhammad Sadiq writes, "Once I went into a theatre at night at around 10 which was close to my house. Hazrat informed me that once I went in there as well to see what goes on in there".
(Zikr-e-Habib written by Mirza Mufti Muhammad Sadiq pg18)

8) In addition to prove his superiority over all other Prophets he writes:

"I proclaim thousands of open prophesies that have come true, and millions of people have witnessed them. If you attempt to find such an example in the life of the previous Prophets you will not be able to except in the case of Rasul-ullah (Sallaho Alaihe Wasallam)."
(*Roohani Khazain Vol 19 P6*)

Blasphemy in regards to Rasul-ullah (Sallaho Alaihe Wasallam):

Mirza wasn't content with proving his superiority over all other Prophets, he then dared to extend his remarks to the glorious personality of Rasul-ullah (Sallaho Alaihe Wasallam). He writes:

1) "Listen carefully! The need for the splendour of the name Muhammad (Sallaho Alaihe Wasallam) is no longer required, as it has already been manifested. The brightness of the sun cannot be endured any longer, the coolness of the moonlight is what is required which has reached me through Ahmad (Sallaho Alaihe Wasallam)."
(*Roohani Khazain Vol 17 P445*)

2) And the statement of Khutba-e-Ilhamiyya has been reproduced earlier where he (Mirza) after declaring himself to be the Burooz (projection) of Rasul-ullah (Sallaho Alaihe Wasallam) has claimed the new incarnation to be stronger and perfect compared to the old one.
(*Roohani Khazain Vol162 P272*)

3) Moreover in Qaseeda-e-Aijaz (which he has claimed to just as miraculous as the Qur'an) a couplet has been written:

> "Rasul-ullah (Sallaho Alaihe Wasallam) was favoured with the sign of Lunar Eclipse but for me both the sun and moon were eclipsed, will you still deny?"
> (*Roohani Khazain Vol 19 P183*)

Abusing the Sahaba:

Of course, a person with such blatant and belligerent disrespect towards Rasul-ullah (Sallaho Alaihe Wasallam) wouldn't even consider the rank of the Sahaba, therefore a few excerpts are reproduced without any comments or summarisations:
`

1) "Whosoever enters my Jamaat has in fact entered the Sahaba of the best of the Prophets (Sallaho Alaihe Wasallam)."
(*Roohani Khazain Vol 16 P258*)

2) I am the same Mehdi regarding which Ibn-e-S'ereen (Rahmatullahi Alaih) was questioned as to whether he (Mehdi) was the same stature as that of Abu-Bak'r (Radiallaho Anhu)? And he (Ibn-e-S'ereen (Rahmatullahi Alaih)) replied his stature would be higher then some of the Prophets let alone Abu-Bak'r (Radiallaho Anhu).
(Majmooah Ishtiharaat Vol 3 P278)

3) Leave the disputes of the old Khilafah, look for a new Khilafah. A living Ali is amongst you why do you leave him and look for the dead one?
(Malfoozat-Vol 2 P142)

4) Some of the ignorant Sahaba who were devoid of Derayat (the power of conclusion from circumstantial evidence) weren't even aware of this belief.
(*Roohani Khazain Vol 21 P285*)

The word "ignorant Sahaba" is used for Sayyidina Umar (Radiallaho Anhu) and Sayyidina Abu Hurairah (Radiallaho Anhu).
(*Roohani Khazain Vol 21 P285 & P140 & Vol 22 P36*)

Abusing the Ahl-ul-Bait (Family of Rasul-ullah (Sallaho Alaihe Wasallam) :

It's the limit of blasphemy and shamelessness, he writes:

1) Hazrat Fatima (Radiallaho Anha) in a state of Kashf (vision) placed my head on her thigh and showed me that I was from it.
(*Roohani Khazain Vol 18 P213 Footnote*)

2) I am the martyr of Allah, but your Hussain (Radiallaho Anhu) was the martyr of the enemies, thus the difference is quiet open and obvious.
(*Roohani Khazain Vol 19 P193*)

3) You have forgotten the glory and the grandeur of God, and your only pain is Hussain (Radiallaho Anhu). Do you deny it? This is a calamity for Islam for verily its like a heap of filth next to Musk.
(*Roohani Khazain Vol 19 P194*)

4) Every moment of my life is Karbal itself, hundreds of Hussains are in my pocket.
(*Roohani Khazain Vol 18 P477*)

5) After abusing and humiliating the family of Rasul-ullah (Sallaho Alaihe Wasallam), he confers the title of "Panj-tan (the five holy ones) on his progeny and writes, "My children are your blessing. All of them are born with divine inspiration from you. These five who are from the progeny of Sayyidina Fatima (Radiallaho Anha) are indeed the panj-tan upon which are the foundations of the religion."
(Durr-e-Sameen: pg45)

Abusing the major tenants of Islam:

1) Mirza Basheer-ud-din Mahmood writes:

"In this day and age God has declared Qadiyan the mother of all localities. Thus (spiritually) only the localities which get their nourishment from Qadiyan will survive."
(Mirza has referred to the Qur'anic word Ummul Qura (mother of all cities) used for Makkah).
(Haqiqatur Ru'ya: pg45)

2) Hazrat emphasized the connection with it, and said regarding those who don't visit here often that he has apprehensions regarding their faith. Thus whosoever doesn't maintain his connection with Qadiyan will be forsaken so be afraid lest one of you gets forsaken. And then how long would this city nourish you with fresh milk, even the milk of the mothers runs dry, do you not see that the milk from the breasts of Makkah and Medina has gone dry?
(Haqiqatur Ru'ya: pg45/46)

3) Today is the day of our congregation and our congregation is like Hajj. The place for Hajj is under the occupation of such people who consider it lawful to kill the Ahmadis, therefore God has made Qadiyan the place for Hajj.
(Barkat-e-Khilafat: pg5)

4) Mirza Ghulam Ahmad Qadiyani writes:

"The land of Qadiyan is sacred now, with the influx of people it has become the land of Haram (Makkah)".
(Durr-e-Sameen: pg56)

Despite such blatant blasphemies in regards to the most respected personalities of Islam and Muslims i.e. the Prophets, Sahaba-e-Kiram, Ahl-ul-Bait by Mirza Ghulam Ahmad he has been given the titles of Prophet, Messenger, the projection of Allah (SWT), and the projection of Rasul-ullah (Sallaho Alaihe Wasallam)? His disciples have been called "Sahaba-e-Kiram" and "Radiallaho Anhum" has been added after their names, Mirza's wife was called "Mother of the Believers", his successors were given the title of "Khulafa" and "Siddiqeen" and Qadiyan has been declared "land of Haram" and "mother of all cities", and they declared their annual congregation "Hajj". With all these statements they (Qadiyanis) claim to be the only Muslims and if there is any Islam it is in their religion!

Some of Mr. Mirza's Inspirations:

At this juncture we would like to present some of the inspirations and life stories of Mirza Ghulam Ahmad to the respected committee members of the National Assembly. These are being reproduced here to inform and entertain the respected members and for them to fully ascertain the person considered to be a Prophet and a Messenger by the Mirzais. And let alone the belief of Finality of Prophethood (Kahtme-Nubuwwat) is this person even remotely close to someone who can lay claim to the office of

Prophethood? First we produce some of the inspirations without commenting or summarising them:

1) It is surprising that many of my inspirations occur in languages that I have no knowledge of such as English, Sansikarat, Hebrew etc.
(*Roohani Khazain Vol 18 P435*)

Even though Allah (SWT) states in the Quran:

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلاَّ بِلِسَانِ قَوْمِه لِيُبَيِّنَ لَهُمْ

“We have not sent a Messenger except that in the language of his nation so that he may explain to them”

Mr. Mirza himself writes in *Roohani Khazain Vol 23 P218:*

“It is quite absurd and illogical for a person to have a language and for his inspirations to occur in a different language, because this will be a cause of inconvenience for him. What’s the point of such inspirations which are beyond human comprehension?”

Now we reproduce some of Mr. Mirza’s inspirations which occurred in opposition to the Qur’an and his own opinion in languages which he couldn’t understand:

1)

ايلي ايلي لما سبقتني ايلي اوس

“Eely Eely Lima Sabaqtani Eely Aawas”
O my God! O my God! Why have you left me? Due to hasty descent the meaning of the last phrase “Eely Aawas” remained hidden.
(Tazkirah Second Edition P94)

2) God Almighty named me Maryam in this inspiration, and then as it is evident in Baraheen-e-Ahmadiyya I was brought up in a Mary like fashion, I remained behind the curtains and then two years past. Then the soul of Eesa (Alaihes Salam) was infused into me and I was metaphorically impregnated. The labour pains drove me towards the stem of a date-palm. After a few months (which weren't more then 10 months) I was made Eesa (Alaihes Salam) from Maryam, and from that day forth I was declared the son of Mary.
(*Roohani Khazain Vol 19 P50*)

3)

يريدون ان يرواطمثك

"Yureedona un Yarou Ithmak"

Meaning that Babu Ilahi Baksh wants to see you in a state of menses or to be informed of your unseemliness and pollution. But Almighty Allah (SWT) will show you his constant favours and you will not be in the state of menses but will bear a child, a child which will be like the children of Allah (SWT).
(*Roohani Khazain Vol 22 P581*)

4)

ربنا عاج

Rabbuna Aaj"

Our Lord is Aaji, and the meaning of the word Aaj has not been disclosed till today.
(*Roohani Khazain Vol 1 P662-663*)

5) Once in the month of March 1905 it became difficult to meet the expenses of the Langar Khana (place where free food is provided), because guests in large numbers were visiting and money in comparison was scarce. Thus a dua was made. On the 5th of March I saw in a dream a man who appeared to be an Angel came in front of me and threw a lot of money before me. I asked for his name, he said I don't have a name. I asked for his name again the second time and he said that his name was Tichi Tichi.
(*Roohani Khazain Vol 22 P346*)

Either Mirza's Angel lied the first time or how can a Prophet be considered truthful who has a lying Angel?

6) On 24th of February 1905 during a Kashf (vision) when Hazrat was ill a glass bottle was shown which was titled "Khaksar Peppermint".
(Tazkirah Second Edition P525)

7) One of the close disciples of Mr. Mirza, Qazi Yaar Muhammad B.O.L. leader writes in his tract number 34 entitled "Islamic Qurbani (Sacrifice)":

"On one occasion Hazrat Promised Messiah disclosed one of his Kashfs (visions) that he (Mirza) was a woman and God exhibited his Masculine power, and a hint is sufficient for the ones who understand."

8) Then God said "Sha'na Na'asa", and both words are perhaps from the Hebrew language, and their meanings haven't been disclosed to this day. Then two English sentences were received hastily whose words cannot be authenticated to this day but they are "I Love You, I shall give you large party of Islam."
(*Roohani Khazain Vol 1 P664 Footnote*)

9) I remember in one of my inspirations in which first part was in English thus, "I Love You. I am with you. I shall help you, I can what I will. Afterwards another inspiration came with such ferocity that the whole body shook, "We can what we will do", at this time due to the accent and pronunciation it seemed that it was an Englishman who was standing besides me. Even though it was frightening but felt wonderful good. After understanding the meaning the soul felt consoled and wonderful, and the inspirations often occur in the English language.
(Tazkira: second edition pg 64/65)

10) I was shown a man in one of the Kashfs who addressed me and said "O Roder Gopal your greatness is written in the Gita."
(Tazkira: second edition pg 390)

11) Besides many other inspirations, I received an inspiration, "O Krishan Gopal! Your glory is written in the Gita."
(Tazkira: second edition pg 391)

12) The Aryan people are awaiting the emergence of Krishna in this day and age. I am that Krishna, and this is not my personal claim but God has revealed to me many times that you are the Krishna of the last ages, you are the king of the Aryans.
(Tazkira: second edition pg 391)

13) According to Mirza Basheer-ud-din Mahmood God had also given the following name to Mirza (please see Al-Fas'l of 15th of April 1974):

"Ameen-ul-Mulk Jay Singh Bahadur"
(Tazkira: second edition pg 222)

Mr. Mirza's Prophesies:

Mirza Ghulam Ahmad Qadiyani writes,

"Evil minded people should know that the best criterion to judge our truthfulness or falsehood is our Prophesies"
(*Roohani Khazain Vol 5 P288*)

We would like to point out only two of Mr. Mirza's prophesies as an example regarding which Mr. Mirza tried his utmost, even to the extent of giving bribe, and trying black magic and incantations but they were never fulfilled.

Marriage with Muhammadi Begum:

Mr. Mirza's cousin had a daughter by the name of Muhammadi Begum. Her father came to Mr. Mirza for some personal matter. First Mr. Mirza tried to get rid of him by making some excuses, but he kept on insisting. At this point Mr. Mirza claimed an inspiration and prophesied that "I have received an inspiration from God that your matter will be solved on the condition that you marry your older daughter to me".
(*Roohani Khazain Vol 5 P572-573*)

Her father was a man of self-respect and honour, after hearing Mr. Mirza he went away. Afterwards Mr. Mirza tried his utmost to the extent of threats, the carrot and the stick approach, bribe but he refused to budge to Mr. Mirza's demand.

Eventually Mr. Mirza declared this to be a challenge:

"I declare this prophesy to be criterion for my truthfulness or falsehood, and I am only saying this after receiving news from God."
(*Roohani Khazain Vol 11 P223*)

And he further stated:

"God will remove all hurdles and bring her in my wedlock."
(*Roohani Khazain Vol 5 P286*)

Despite Mr. Mirza's extreme efforts he never got married to Muhammadi Begum. She was eventually married to a man named Sultan Muhammad. At this point Mr. Mirza again prophesised:

"This prophesy (i.e. her marriage to me) is predestined and cannot be averted."

Further on he describes his prophesy in the following words:

"I will bring this woman back from her marriage and give it to you and your destiny will never change."
(Majmooa-e-Ishteharat: Vol 2 P43)

At one occasion Mr. Mirza made dua as such:

"If the prophesies of my marriage with the daughter of Ahmad Baig are indeed from you then O Lord prove them to be true in such a way that people are convinced of the truth. And O Lord if these prophecies are not true then give me a disgraceful and dishonourable death."
(Majmooa-e-Ishteharat: Vol 2 P116)

But Muhammadi Begum remained at her husband's home. She was never meant to be married to Mr. Mirza and she never did. Mr. Mirza died of cholera on the 26th of May 1908.
(Hayat-e-Naasir: pg14)

What happened afterwards? The second son of Mirza Ghulam Ahmad Mirza Basheer-uddin (M.A.) writes:

"In the name of Allah (SWT) the most Beneficent the most Merciful. Mian Abdullah Sanuri related to me that once Hazrat (Mirza) stayed at Jalandhar for a month. During that time one of Muhammadi Begum's (real) uncle had tried to arrange for the matrimony of Muhammadi Begum and Mr. Mirza but it didn't succeed. In those days Muhammadi Begum's father Mirza Ahmad Baig Hoshiarpuri was alive and she wasn't yet married to Sultan Muhammad. Her uncle used to travel between Jalandhar and Hoshiarpur in a horse driven cart and was expectant of some reward from Hazrat (Mirza). Since the arrangement of Muhammadi Begum's matrimony was in his hands, Hazrat (Mirza) had also promised him some remuneration. But I very humbly state that this man had bad intentions and wanted to get some money off Hazrat (Mirza), because this very man and his accomplices became the means of Muhammadi Begum getting married to someone else."
(Seeratul Mehdi pg192/193-Part1)

It is interesting to note that Mr. Mirza himself writes:

"We consider such Peers (spiritual guides) and Mureeds (disciples) worse then a dog and persons with a deplorable way of life who fabricate prophesies, and then try to or make them come true with their hands, and their own tactics."
(*Roohani Khazain Vol 12 P27*)

Muhammadi Begum remained with her husband (Mirza Sultan Muhammad) for nearly forty years and eventually passed away at the home of her worthy Muslim sons in Lahore on the 19th of November 1966.

Inna Lillahi wa Inna Ilaihi Raji'oun.

(Weekly Al-Aithesam Lahore: printed on 25th of November 1966)

Prophecy of Atham's death:

Mr. Mirza had a written dialogue (debate) with a Christian priest by the name of Abdullah Atham in Amritsar for 15 days. When the dialogue remained inconclusive Mr. Mirza issued a prophecy at the end on the 5th of June 1893 which is summarised as follows:

"Each day of the dialogue will count as a month, thus in 15 months the opponent should be chastised in "Haawiya" (Hell). If this doesn't come true then I am prepared for anything, humiliation, to have a noose around my neck or for even to be hanged."
(*Roohani Khazain Vol 6 P293)*

Thus the day of death for Abdullah Atham comes to be 5th of September 1894. The circumstances surrounding that day are described by Mirza Mahmood Ahmad (s/o Mirza Ghulam Ahmad) himself:

Expression of Grief in Qadiyan:

The deplorable circumstances surrounding the Jamaat at the time of the prophecy regarding Atham is not hidden from us. I was about five or five and a half years old at the time but I still remember the scenes. As the last day of the prophecy approached duas were made (for Atham's death) with anguish and anxiety. I hadn't even witnessed the Ma'tam (grievance) of Muharram with such bewailing and lamentation. In one corner Hazrat (Mirza) was busy making duas whilst in the other corner (where the first caliph used to hold his clinic and Maulvi Qutub-uddin sits these days) some of the young men sat down and started wailing and crying like mourning women. Their cries were heard for hundreds of yards, and all of them had the same dua on their lips "Ya Allah may Atham be dead". But despite all these wailings Atham didn't die."
(Khutbah Mirza Mahmood Ahmad as written in Al-Fas'l on the 20th of July 1940)

Some more light is shed on this Qadiyani state of anxiousness and despair by Mirza's second son Mirza Basheer Ahmad where he describes the tactics used by his father for Atham's death:

"In the name of Allah (SWT) the most Beneficent the most Merciful. Mian Abdullah Sanuri related to me that when only a day was left in the prophecy of Atham's death Hazrat (Mirza) asked me and Mian Hamid Ali to get a certain number of chick peas (I don't remember the exact number) and read a certain chapter of the Qur'an on these a certain number of times (I don't remember the exact number). It was a small chapter like Alam Tara Kaifa… We spent all night, finished the required number and then took the chick peas back to Hazrat as we were told to bring them back. Hazrat (Mirza) took us outside of Qadiyan (perhaps North) and intended to throw these into a deserted well. He told us that once he had thrown the chick peas we were to return swiftly and not to look back. Hazrat (Mirza) tossed the chick peas into the well turned around and we returned swiftly."
(Seeratul Mehdi pg178-Part1)

But the enemy was such a hard nut that sun on the 6th (let alone the 5th) was set, but he never died. Thus this prophecy was proved to be false.

You decide on this Fashion of talking?

It is an undisputed fact the Prophets never abuse their enemies. They never reply to swear words with swear words. With this distinction in mind, please evaluate the following statements of Mr. Mirza:

Swearing the Ulama:

1) You wretched Maulvis! how long will you hide the truth? When will the time come when you will leave the Jewish nature? O oppressing Maulvis! It is regretful that you make

the public drink from the same bowl of cheat that you yourselves have drunk from.
(*Roohani Khazain Vol 11 P21 Footnote*)

2) Some ignorant ascetics, saints and ostriches of Mauliviat
(*Roohani Khazain Vol 11 P302 Footnote*)

3) Would they take an oath to it? No they won't because they are liars and consume the corpse of falsehood like dogs.
(*Roohani Khazain Vol 11 P309*)

4) The sky responded to our claim but the oppressor Maulvis of our times denied us. In particular the leader of liars Abdul Haqq Ghaznavi and his group (may they be hit with curses over a thousand times)
(*Roohani Khazain Vol 11 P330*)

5) O dishonest, evil, and corrupt.
(*Roohani Khazain Vol 11 P334*)

6) Here the word Fir'uan refers to Shaikh Muhammad Hussain Batalwi and Haman refers to Saad'ullah (New Muslim).
(*Roohani Khazain Vol 11 P340*)

7) I wonder why this ignorant and savage group doesn't behave with modesty. Shame and utter disgrace to the group of Maulvis.
(*Roohani Khazain Vol 11 P342*)

Swearing the Ordinary Muslim:

1) Every Muslim who reads my books with love and devotion receives from the enlightenment that they contain and accepts me. Except for the sons of the whores whose hearts are sealed by God and they don't accept me.
(*Roohani Khazain Vol 5 P547-548*)

2) My enemies are like the pigs of the forest and their women are worse then bitches.
(*Roohani Khazain Vol 14 P53*)

3) Whosoever out of maliciousness continues to say that due to the living of Abdullah Atham, Mirza's prophecy was proven wrong and Christians won the dialogue, doesn't behave with modesty, doesn't accept our victory, doesn't stop from abusing then it is clear that he wants to be a bastard and has no wish to be legitimate.
(*Roohani Khazain Vol 9 P31*)

Please consider this sweet, eloquent tongue of Mr. Mirza and ask the Mirzais:

"Muhammad is yours, Jibrael is yours, Qur'an is yours
But is this sweet eloquent orator yours or mine?"

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Chapter Four

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The Ummah's verdict against the Qadiyanis

Rasul-ullah (Sallalaho Alaihe Wasallam) said:

لَنْ تَجْمَعَ أُمَّتِيْ عَلَي الضَّلاَلَةِ

"My Ummah will not be united on misguidance"

(Ibn-e-Maja: Abwabul Fit'an)

The verdict of the Muslim world:

Due to the irrefutable evidence presented in the previous chapters, the Islamic world has arrived at an Ijm'a (consensus) that the followers of the Mirzai religion are Kaafir and outside the fold of Islam. We are attaching the relevant Fatawa and verdicts published by numerous Islamic organisations and bodies from the Islamic world to this resolution.

Fatawa:

It is difficult to even count the number of Fatawas issued in the Islamic world regarding the Qadiyanis being outside the fold of Islam. However we will reproduce a few of them below:

1) In Rajab 1336 (A.H) a fatwa was requested of the scholars (of various thoughts) in the sub-continent. This was later published by the title of "Fatwa Takfeer-e-Qadiyan". The scholars of Deoband, Saharunpur, Thanabawan, Raipur, Delhi, Calcutta, Banaras, Lucknow, Agra, Muradabad, Lahore, Amritsar, Ludhiyana, Peshawar, Rawalpindi, Multan, Hoshiarpur, Gordaspur, Jehlum, Sialkot, Gujranwala, Gujrat, Hyderabad (Deccan), Bhopal and

Rampur from all thoughts and religious centres unanimously declared the Mirzais Kaafir and outside the fold of Islam.

(Fatwa Takfeer-e-Qadiyan printed by Kutub Khana Aezaziya District Deoband Saharunpur)

2) A similar Fatwa was published in 1925 by the office of Ahle-Hadeeth Amritsar by the title of "Fisq-e-Nikah Mirzaiyan". It also contains the signatures of the scholars from differing thoughts.

3) The Fatawa presented in the Bahawulpur case contained signatures from not only the scholars of the sub-continent but also from the Arab world.

(Hujjat-e-Shariah, printed by Majlis Tahafuz-e-Khatme Nubuwwat Lahore and Multan)

4) Another Fatwa "Moassasa Makkah Littaba'a wal A'alaam" was published from Saudi Arabia, which contains the verdict of the scholars of differing thoughts of the two sacred Harams, Saudi Arabia, and Syria, one of the sentences of the Fatwa is produced as follows:

"There is no doubt that the followers of Mirza Ghulam Ahmad whether Qadiyanis or Lahoris are all Kaafirs"

(Al-Qadiyania Fi Nazar Ulamaal Ummah AlIslamiyya P11 Makkah)

Demand for Amendment from 33 scholars of Pakistan:

In 1953 during the infamous gathering of the scholars from differing thoughts an amendment was proposed after careful consideration of the constitution of Pakistan which outlined that the Qadiyanis should be declared a religious minority and a seat

should be reserved for them in the Punjab Assembly. Qadiyanis from different areas should be given the right to stand and vote for this seat. The aforementioned amendment was presented by the scholars in the following words:

“This is a very important amendment which we strenuously propose. It is not befitting for the lawmakers of the country to remain heedless of the circumstances and the collective fabric of the country and attempt to produce laws based on their personal whims and desires. They should know that in parts of the country where there is a large number of Qadiyanis living amongst the Muslims the situation has become dire. They should not become like the previous external (British) government, which failed to realise the sensitivity of the situation till the undivided India was immersed in the blood of both nations (Muslims and Hindus). It would be a fatal mistake for the lawmakers (living in this country) to ignore the Qadiyani Muslim problem till they see fires of violence raging sky-high and then they reach the conclusion that this problem needs to be solved. The primary reason, which has pushed this issue over the edge, is the attempt by the Qadiyanis to integrate into the Muslims (posing as Muslims) but at the same time not only differing but opposing the Muslim in beliefs, acts of worship and communal gatherings. They also openly declare all Muslims as Kaafirs. The cure is the same as before as proposed by Allama Iqbal (RA) that Qadiyanis should be declared a separate religious minority”

The resolution by Rabita Alam-e-Islami:

In the Holy city of Makkah which is the centre of Islam a grand conference took place in April 1974 (Rabiul Awwal 1394) which was attended not only by the delegates of the Islamic world but also by 144 organisations representing Muslim populace. This was a gathering of Muslims from Indonesia to Morocco. The text of the resolution adopted by this conference regarding the Qadiyanis is reproduced below:

Muslim World League
Secretariat General
Makkah al-Mukarramah

رابطة العالم الإسلامي

الرقم ٫٫٫ التاريخ / / ١٤هـ المرفقات

From the Resolutions of the Islamic organizations conference
Holy Makkah
1394 Hijra (1974)

* That Qadiyanism is a pernicious cult using the name of Islam as a guise for its malicious purposes. Its most conspicuous contradiction of the Islamic tenets is the claim of Prophethood by its leader.

In fact Qadiyanism is an offshoot of the British colonialism, which provides it with protection. Qadiyanism is a cult, which has been created to betray the causes of the Ummah (worldwide Islamic community); ally itself with colonialism and Zionism, and collaborate with anti Islamic forces. Qadiyanism is used as a front to ruin and distort the Islamic creed through the following methods:

A- Creation of places of worship funded by forces inimical to Islam where aberrant Qadiyani thought is disseminated to misled people.

B- Creation of schools, institutes and orphanages where the Qadiyanis carry out their irreligious activities, including the publication of distorted translations of the meanings of the Holy Quran into various international languages. Hence, in order to resist the dangers of the Qadiyani cult, the Islamic organizations must take the following steps:

1- Each and every Islamic organization must monitor Qadiyani activities in their areas, including activities carried out within the places of worship, schools, and orphanages run by the Qadiyanis etc, etc. so as to expose their reality to the Muslim people, in order to help them avoid falling prey to the dirty tricks of the Qadiyanis.

2- This cult must be declared as infidel and out of the pale of Islam.

Muslim World League

رابطة العالم الإسلامي

3- Keep away from dealing with the Qadiyanis or the Ahmadis as they sometimes call themselves, boycott them economically, socially and culturally, and refrain from intermarriage with them or burying their dead in Muslim cemeteries and considering them as infidels.

4- Islamic governments are asked to ban all the activities of the followers of the impostor Mirza Ghulam Ahmad, i.e. the Qadiyanis, and to regard them as a non-Muslim minority who should not be allowed to assume sensitive positions in the state.

5- Publish Photostat copies of the Qadiyani distortions of the Holy Qur'an, take inventory of the Qadiyani translations of the meanings of the Holy Qur'an, highlight the distortions and ban the circulation of such translations.

6- All aberrant sects that call themselves Islamic must be treated as the Qadiyanis.

Kindly take note of the foregoing and count on it in so much as this subject is concerned.

May Allah help Islam and Muslims. May Allah bless you.

Muhammad Ali Al-Harakan
Secretary General
Muslim World League

Court Judgements:

We now present the summaries of the court judgements which declare Qadiyanis Kaafirs and outside the fold of Islam.

Judgement on the Bahawalpur case:

In the court of Munshi Muhammad Akbar Khan (B.A. L.L.B) district judge of Bahawalpur, the case of Ms. Ghulam Ayesha d/o Maulvi Ilahi Baksh resident of Ahmadpur Sharqiya Bahawalpur versus Abdur Razzaq s/o Maulvi Jan Muhammad resident of village Mahand Tehsil Ahmadpur Sharqiya Bahawalpur was presented. The dispute was regarding dissolution of marriage on the ground of husband's apostasy.

The aforementioned court after deliberations issued its judgement on the 7th of February 1935 which is reproduced (in part) as follows:

"…The above discussions have proved that the belief of Finality of Prophethood is one of the fundamental beliefs of Islam, and anyone denying the status of Rasul-ullah (Sallalaho Alaihe Wasallam) as being the last prophet becomes an apostate. According to Islamic beliefs a person who utters the words of infidelity also becomes an apostate.

The defendant accepts Mirza Ghulam Ahmad Qadiyani as a Prophet (according to the Qadiyani beliefs), and holds the belief that the Prophethood shall continue till the last day. Thus he doesn't accept Rasul-ullah (Sallalaho Alaihe Wasallam) as the last Prophet and the ramifications of holding such a belief have been discussed beforehand. Therefore the defendant will be considered an apostate due to holding such a belief. If the meaning of apostasy is taken to be total deviation from the foundation of the religions then the defendant will be considered a follower of a new religion because his interpretation of the Qur'an will be based upon the

"inspirations and revelations" of Mirza Ghulam Ahmad and not the Ahadeeth, and the statements of the Fuqaha which have been the basis of the interpreting the Qur'an till now, some of these have been accepted and validated by Mr. Mirza himself.

In addition some of the injunctions of the Qadiyanis are dissimilar while others are in total opposition to the Shariah of Rasul-ullah (Sallalaho Alaihe Wasallam) such as the monthly (mandatory) collection is in addition to Zakat, non praying of funeral of a Non-Ahmadi, not giving a girl in matrimony to a Non-Ahmadi, and not praying behind a Non-Ahmadi etc.

The defendant as attempted to justify some of the injunctions as why they don't give girls in matrimony to Non-Ahmaids, why they don't pray the funeral of Non-Ahmadis etc. But these justifications are invalid because these injunctions are borne of the teachings of the "elders" of the Qadiyanism, thus they are considered to be part of the "Shariah" of Qadiyanism and diametrically opposed to the Shariah of Rasul-ullah (Sallalaho Alaihe Wasallam). Also when it is considered that they regard all Non-Ahmadis as Kaafirs, their can be no doubt that this is a separate religion to Islam. In addition, Maulvi Jalal-uddin Shams (a witness presented by the defendant) stated regarding Musalima (an impostor who claimed Prophethood) that the claimant of false Propehthood is considered an impostor and whosoever believes in such claim will be considered an apostate. The petitioner has proved that Mirza Ghulam Ahmad claimed Prophethood, therefore the defendant (a believer in this claim) will be considered an apostate.

Thus according to the preliminary hearings of 24th of November 1926 held at the Ahmadpur Sharqiya court it is proven that defendant has adopted the beliefs of Qadiyanism and has therefore become an apostate.

Therefore matrimonial relationship between the petitioner and the defendant stand dissolved since the date of apostasy.

If the claims of the petitioner are examined she has successfully defended her claim that their can be no Prophet after Rasul-ullah (Sallalaho Alaihe Wasallam), versus the beliefs that the defendant has claimed (in accordance to Islamic Shariah) will be interpreted in the light of the meanings given to them by Mirza Ghulam Ahmad. Since the meaning given to them by Mirza Ghulam are different to the ones that the Muslims have understood till now, even on these grounds the defendant will be considered an apostate. In either situation the matrimony of an apostate stands dissolved. Therefore the following decree is granted:

"The petitioner has ceased to be the wife of the defendant from the date of the apostasy, and the petitioner is also entitled to the court costs of the law-suit".

The defendant has raised the question that since both parties believe in the Holy Qur'an and since the Qur'an allows marriage with the people of the book (Christians, Jews) the marriage shouldn't be dissolved. The petitioner has made the point that both parties consider each other apostates, so the marriage can not continue. In addition Muslim men are allowed to marry the women of the people of the book and not the other way around. The arguments of the petitioner in this regard are found to be logical thus she deserves the decree on these grounds as well."

Answers to the judgement of Madras High Court:

The Ahmadis often quote the judgement of Madras High court, the judge of the Bahawalpur case noted in this regard:

"The defendant has also quoted some legal precedents in regard to his claim. The honourable Chief Court doesn't consider the judgements of the Punjab and the Putna High courts to have any bearing on this case. The judgement of Madras High Court was declared not binding by a special session of the Supreme Court. As far as the judgement in the case of Ms. Jindodi versus Karim

Baksh in the chief court of Bahawalpur is considered, the decision was reached while relying totally on the judgement of the Madras High Court therefore as the precedent was declared not binding by the Supreme Court the judgment of the chief court of Bahawalpur will also not be binding.

The petitioner is present while the defendant has died (since the case was originally filed). The judgement against the defendant will be taken to have been made under order 22 rule 4 of the civil court. Accordingly this decree should be framed, with a copy for the records.

Dated 7th of February 1935 (3rd of ZilQaida 1353) at Bahawalpur
Signed:
Muhammad Akbar, District Judge
District Bahawalnagar
Bahawalpur State

Judgement in the Rawalpindi Case:

In the court of Shaikh Muhammad Akbar, Additional District Judge, Rawalpindi, Civil Appeal 1955. Amatul Kareem d/o Karam Ilahi Rajpoot Janjua resident of House number 5003B, Trunk Bazar Rawalpindi (Mirzai) versus Lieutenant Nazeeruddin Malik s/o Master Muhammad Deen A'awan resident of Mohalla Krihshanpura Rawalpindi (Muslim).

The court issued a judgement in the following words after detailed deliberations on the case on the 3rd of June 1955:

1) There is a consensus (Ij'ma) amongst the Muslims that the Prophet of Islam (i.e. Rasul-ullah (Sallalaho Alaihe Wasallam)) was the last Prophet of Allah (SWT) and there are no more Prophets to come after him.

2) There is also a consensus (Ij'ma) amongst the Muslims that whosoever doesn't believe in Rasul-ullah (Sallalaho Alaihe Wasallam) as being the last Prophet is not a Muslim.
3) There is also a consensus (Ij'ma) amongst the Muslims that Qadiyanis are not Muslims.
4) Mirza Ghulam Ahmad himself has claimed he received revelation which is equal in stature to the revelation of Prophethood.
5) The criteria setup by Mirza in his earlier writings refute his own claim of Prophethood (i.e. he has refuted claims of Prophethood in his earlier works after Rasul-ullah (Sallalaho Alaihe Wasallam)).
6) He has claimed to be a Prophet, the drama of zilli and Buroozi is nothing but a smoke-screen.
7) There can be no revelation after Rasul-ullah (Sallalaho Alaihe Wasallam), whosoever claims such a thing is outside the fold of Islam.

In the light of the above discussions and conclusions I concur and endorse the findings of the original trail court. There is no weight in the appeal of Ms Amatul Kareem and I therefore expel it.

As far as the appeal of Lieutenant Nazeeruddin Malik is concerned, Advocate Zafar Mahmood hasn't told me enough about it. The belongings of Ms Amatul Kareem found in his possession (dowry) have been estimated in value. His appeal also carried no weight therefore I expel it as well. Since the appeals of both parties have been expelled therefore I issue no judgement in regards to the court costs.

Signed:
Shaikh Muhammad Akbar, Session Judge
Rawalpindi
3rd of June 1955

Judgement on the Jamesabad case:

Family Suit No 9/1969

Ms Amatul Hadi d/o Sardar Khan
(Petitioner)

Versus

Hakeem Nazeer Ahmad Barg
(Defendant)

It is concluded from the deliberations that the matrimony between the petitioner who is a Muslim and the defendant who is a Qadiyani (accepted at the time of matrimony) is void due to the defendant being a Non-Muslim. This matrimony has no value and the petitioner is not the wife of the defendant according to Islamic teachings.

The appeal for the annulment of matrimony from the petitioner is granted and the defendant is ordered to refrain from referring to the petitioner as his wife. The petitioner is also entitled to receive all expenses from the defendant.

This judgement was read out in the open court by Shaikh Muhammad Rafeeq Gareeja (who had succeeded Qaisar Ahmad Hameedi) as the Civil and Family court Judge of Jamesabad on the 13th of July 1970.

The most significant case in the history of Mauritian Supreme Court:

The case of Rosehill Mosque is regarded as one of the most significant cases of the Mauritian Supreme court because the court heard and deliberated testimonies for two years and then issues the judgement that:
"Muslims are one nation and Qadiyanis another".

The Muslims and the Qadiyanis employed the services of leading solicitors from various countries. To reclaim the Mosque back from the Qadiyanis the leading businessmen of the country (notably Ishaqji, Ismael Hasanji, Ibraheem Hasanji who are renowned amongst the business community) started legal proceedings based on the following:

"The Rosehill Mosque where the Sunni (Hanafi) Muslims used to pray was constructed and administered by Sunni (Hanafi) Muslims. The Qadiyanis captured the Mosque who are separate from the Muslims, they don't regard us as Muslims, their prayer is not valid behind us, thus should be expelled from the Mosque."

Thus the case was filed on 26th of February 1919. 21 witnesses were presented against the Qadiyanis, amongst them notably was the testimony of Maulana Abdullah Rasheed Nawab who fearlessly presented the truth against the Qadiyanis with irrefutable evidence gathered from books, newspapers and magazines supporting the fact that the Qadiyanis and Muslims were two separate nations. Maulana also presented excerpts from the books of Mirza Ghulam Ahmad. Maulvi Ghulam Muhammad (B.A) helped the advocates of the Qadiyanis and prepared a draft to answer the claim. The advocates on behalf of the Muslims were Mr Rollard (M.C.), Mr E. Swiss (K.C.), Mr Esnof and Mr E. Niyarek, while Mr P. Arpzani fought the case on behalf of the Qadiyanis. Thousands of Muslims used to attend the court hearings and the Muslims of Mauritius learnt for the first time that Qadiyanis were not Muslims but enemies of Islam under the garb of Islam.

Herchaseodore, the Chief Judge read out the judgement on the 19th of November 1920, the judgement in part is reproduced as follows:

"The court has reached the decision that the Qadiyanis have no right to offer their prayers behind the Imam of their choice at the Rosehill Mosque. Only the Muslims should offer their prayers at this Mosque according to their beliefs".

Another Judge of the court Mr T.E. Roselee also concurred with the judgement.

The opinion of the Allama Iqbal (Architect of Pakistan):

In the end we would like to present the opinion of Allama Iqbal (Poet of the East, Architect of Pakistan) in this regard. He sensed the enmity of the Qadiyanis towards Islam and wrote several papers to warn the ummah in this regard. It is difficult to account for all of them, but some excerpts from his writings are reproduced as follows:

He writes in the statesman of 10th of June:

"Islam is certainly a religious body with prescribed boundaries such as belief in the unity of Allah (SWT), belief in the Prophets, and belief on the finality of Rasul-ullah (Sallalaho Alaihe Wasallam) etc. In fact the last one is the distinction between Muslims and the Non-Muslims, this particular belief is the deciding factor in the conclusion as to whether a certain individual or a group is included in Islam or not. For example the Brahamas believe in the unity of Allah and the Prophethood of Rasul-ullah (Sallalaho Alaihe Wasallam), but they cannot be included in the Islamic nation because like the Qadiyanis they believe in the continuity of Prophethood and revelation, thus they obviously don't believe in the finality of Rasul-ullah (Sallalaho Alaihe Wasallam). To the best of my knowledge no Muslim sect has dared to overstep this distinction, the Bahais in Iran denied this belief but at the same time they declared themselves to be separate nation, and admitted that they are not part of Muslims. In my opinion the Qadiyanis have two choices; either they follow the Bahais or stop interpreting the belief of Kahtme-Nubuwwat (in their own way) and adopt this belief as it is. Their new interpretations are conjured up so that they receive political benefits while still remaining to be part of Islam."
(Harf-e-Iqbal pg 167/168 printed in Lahore 1955)

He writes in another place:
“The so-called educated Muslims never pondered the social aspects of the belief of the finality of Prophethood. Blind pursuit of the west has even deprived them of their self-respect. Some of such so-called intellectuals have advised the Muslims to be tolerant”
(Harf-e-Iqbal pg 611)

Further on he addresses the Non-Muslim government of united India and writes:
“The government should think about the situation which is essential for the unity of the Nation and assess the mood of the Muslims. If the survival of a Nation is in danger then they will have no choice but to take defensive measures. What sort of defensive measures should be taken? The only method is that the person found to be mocking the religion should be refuted verbally and in writing. Is it fair to restraint the whole nation in danger, but give full permission for others to assault and propagate their claims especially when the claims are based upon deceit and falsehood?

If a group (which is treacherous according to the beliefs of a Nation) is advantageous to the government, then the government has every right to reward them, but it would be foolish for the government to think that the Nation will disregard this group which is threatening to their unity and survival”.

It is said that groups of Muslims regularly issue fatwas of Kuf’r upon each other so these fatwas are of no consequence. He answers this allegation in the following manner:

“At this juncture perhaps it is futile to repeat that the various sects of Muslims (despite their differences) have no bearing on their basic “fundamental” beliefs. All of these sects are united in these fundamental beliefs even though they may issue fatwas of infidelity on each other.”
(Harf-e-Iqbal pg 117/118)

Then Allama Iqbal proposes a solution to the problem in the following words:

“In my opinion the best course of action for the government would be to declare Qadiyanis a separate (religious) group. This will be in direct accordance with the policy of the Qadiyanis, and the Muslims will treat them with the same toleration as they award to the followers of other religions.”

(Dr. Muhammad Iqbal: Harf-e-Iqbal/P118 Lahore)

This was the solution proposed by Allama Iqbal to the British (Non-Muslim) government of India. Now the country (Pakistan) which is formed out of the vision of Allama Iqbal should take it upon itself to fulfil his dream.

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Some Qadiyani Misunderstandings

When the Muslims demanded that the Qadiyanis to be declared a Non-Muslim minority, the Qadiyanis attempted to distort the truth and create misunderstandings. We will now attempt to summarise and explain some of these misunderstandings:

Ascribing Kuf'r to a Believer:

The Mirzais claim that no one has the right to declare anyone who professes to be a Muslim and reads the Kalima a Non-Muslim. What an objection! First of all please consider the fact that this statement is being originated from the people who openly consider nearly 700 million Muslims of the world (who read the Kalima and have faith in all of its essentials) outside the fold of Islam, apostates, condemned, evil-natured and even "sons of whores".

Mr. Mirza states:

"Everyone who reads my books with love and devotion receives from the enlightenment that they contain and accepts me. Except for the sons of the whores whose hearts are sealed by God and they don't accept me. (More then a billion…)
(Aa'ina-e-Kamalat-e-Islam: pg547/548)

Thus to regard everyone who recites the Kalima a Muslim is a one-way injunction that only applies to Non-Mirzais, and the Mirzais are free to openly declare Muslims as Kuffar and to abuse them and their elders in the most vile manner possible. But despite all of this, nothing happens to the "Islam" of the Mirzais and they cannot even be accused of calling some who recites the Kalima an apostate. This is the justice of the Mirzai's, which allows them to

disregard all sense of shame, ethics and morality, and yet still claim to be the "true reflection" of Rasul-ullah (Sallaho Alaihe Wasallam).

Where does this principle of not declaring someone who reads the Kalima an apostate come from? Did Musalima Kazzab not read the Kalima? Then why did Rasul-ullah (Sallaho Alaihe Wasallam) and the Sahaba (RA) performed Jihad against him after declaring him an apostate? Mirza Ghulam Ahmad has himself declared Musalima Kazzab and many other claimants of Prophethood (apart from himself) apostates at numerous places? If someone in this day and age after reciting the Kalima claims to be a Prophet, rejects all other Prophets besides Rasul-ullah (Sallaho Alaihe Wasallam), makes fun of the belief on the day of the judgement, refuses to accept the Qur'an as the book of Allah, regards prayer and fasting as abrogated, considers lying, drinking, adultery, usury and gambling as permissible, and considers all other injunctions of Islam besides the Kalima as abrogated; would he still be considered a Muslim just because he recites the Kalima? If Islam were such a relaxed religion that after reciting the Kalima anything can be made a part of it, then the claim of Islam to be the best, most thorough and organised religion of all would be baseless (Astaghfirullah).

People who insist on regarding everyone who recites the Kalima as Muslims think that this Kalima (Astaghfirullah) is some sort of a magic potion, which renders a person "Kuffar Proof" for the rest of his life when recited even once, and then no action of his (no matter how vile in nature) can ever take him out of Islam.

If intelligence, wisdom, logic and honesty hasn't been lifted from this world then can it be considered about Islam that by merely reciting some words a person becomes a believer from being a non-believer and deserves paradise even though his beliefs and actions are contrary to the wishes of Allah (SWT) and Rasul-ullah (Sallaho Alaihe Wasallam)?

The truth is that the Kalima is not a magic potion but a pact that a person testifies and accepts all that has reached us through reliable and authentic methods regarding Allah and Rasul-ullah (Sallaho Alaihe Wasallam). This is an integral part of faith. If someone refuses to accept even a single word out of all that has reached us through reliable and authentic methods then indeed he doesn't believe in the Kalima and is not a Muslim even though he may recite the Kalima. Similarly the belief in the finality of Prophethood is borne out of numerous verses of the Qur'an, and hundreds of Ahadeeth of Rasul-ullah (Sallaho Alaihe Wasallam), thus this belief is regarded (by consensus of opinion) an absolute and integral part of Islam and the belief of a person in Islam cannot be complete without it. Sometimes Ahadeeth are presented in which Rasul-ullah (Sallaho Alaihe Wasallam) has described some of the signs of the Muslims such as "Whosoever prays like us, faces our Qiblah, eats what we have slaughtered is a Muslim". But someone with the etiquettes of understanding the words of Rasul-ullah (Sallaho Alaihe Wasallam) will know that Ahadeeth of this nature are not stating the legal definition of being a Muslim but merely describing the social aspects of a Muslim. They imply that if you witness these external signs in someone then give this person the benefit of the doubt and accept him as a Muslim, but they certainly don't mean that when someone openly and clearly declares his disbelief, invites others towards his disbelief, regards all others (except him) as apostates should be considered a Muslim just because he eats the meat slaughtered by other Muslims, even though he may reject all other demands of the Kalima.

The Hadeeth mentioned above describes the tell-tale signs of a Muslim but not the "legal" definition of a Muslim. A Muslim is defined in the following Hadeeth:

"I have been ordered to perform Jihad with the people until they testify that there is none worthy of worship except Allah (SWT), bring faith in me and all that I have brought forward"
(Sahih Muslim Vol1:pg37)

The reality of being a Muslim is defined here that to accept everything brought by Rasul-ullah (Sallaho Alaihe Wasallam) is an integral part of faith. This Hadeeth has its basis in the following verse of the Qur'an:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"But no, by thy Lord, they will not be true believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission."
(Surah Nisa: 4/65)

This is the reality of being a reciter of the Kalima, and the concept that a person is immune from apostasy after reciting the Kalima is presented by the enemies of Islam who want to demolish the lines of demarcation between Islam and other religions in order to add vile teachings to the Islamic code of life out of their spite for Islam. So much so that some people even present the following verse of the Qur'an in their defence:

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا

"...and say not to anyone who greets you with the greeting of peace, Thou art not a believer..."
(Surah Nisa: 4/94)

This verse makes it even easier; first it was the condition that a person has to recite the Kalima. Now because of this verse it is sufficient to say "Asalaamo Alaikum" or even Salam, now every Hindu, Jew, Christian, Fire worshipper is worthy of being a Muslim by just saying Salam (Astaghfirullah).

The reality of fatwas of Kuf'r amongst the various sects of Muslims:

In order to divert attention from the real issue, the Mirzais often say that these scholars who issue fatwas of Kuf'r on us also issue similar fatwas on each other therefore their fatwas are not credible. However this is like saying that because some doctors have misdiagnosed their patients therefore all the doctors of the world are now untrustworthy and even the established facts of medical science are now irrelevant.

Recently a booklet has been published by the Qadiyanis entitled "Hum Ghar Ahmadiyon kay peechay Namaz Kion Nahin Padhtay" in which the differences of opinions amongst the various sects of Muslims (in which they have ascribed Kuf'r to each other) have been presented in an absurd and exaggerated manner. Firstly, it can be said regarding some of these fatwas (with full responsibility) that they have been wrongly ascribed to their authors. Secondly, even though a lot of effort has been put into this booklet and all such "controversial" material has been collected, a total of only five such fatwas are presented the rest are statements which were unfortunately written or said during times of heated exchange. The tone of these statements is indeed harsh but they cannot be declared fatwas.

Thirdly, even the fatwas don't represent the unanimous opinion of a particular sect, i.e. the whole of the sect is not united on these fatwas. On the contrary the balanced minded scholars of all sects have always resisted extremism and haste in this manner. Thus to present the idea that the whole sect is unanimous in issuing these fatwas is absurd, rather there has always been a tiny minority (in each sect) which issue these fatwas; versus the majority of the scholars have not only always attempted to limit these differences but also frowned upon these fatwas. Thus when a common problem which affects all Muslims arises these scholars all sit

together to try to resolve it and the fatwas don't interfere in their united effort to try to resolve common issues.

These sects which are being propagated as being divergent throughout the world are the same ones which united during 1951 to establish the foundations of the constitution of Pakistan. And then again in 1953 when the issue of Islamic amendments to the aforementioned constitution was raised they proposed the amendments from a united platform, and then again in 1953 they adopted a united resolution against the Qadiyanis. Against the propaganda of 1972 when it was alleged that they cannot even present a united definition of a Muslim these sects defied all odds and tore apart the propaganda machine with their united effort. Thus when a problem arises which affects all Muslims nothing stops them from getting together, but has anyone ever seen an invitation towards Qadiyanis in any of these united sessions? The following are borne out of above-mentioned examples:

1) Firstly, the fatwas of Kuf'r are from individuals and don't represent a unanimous opinion.
2) Secondly even amongst the different sects the majority have always attempted to limit the differences and not let it get to the stage of Takfeer.
3) Thirdly, they are united upon the founding beliefs of Islam which define the lines of demarcation between Islam and Kuf'r.

Would it be logical not to declare anyone an apostate just because some extremists have hastened in ascribing apostasy, even though all of these sects unanimously declare someone an apostate?

Would it be logical to declare the whole of medical profession untrustworthy just because some doctors have "individually" made errors? Even the best amongst the doctors make mistakes. The best amongst the judges make mistakes. Should we lock up all the courts of the world? The best amongst the engineers make

mistakes, but who in their right mind would suggest that the task of overseeing construction should now be handed over to the "grave-diggers"? If some of the scholars individually have made mistakes then how could it mean that the decisions of Islam should now be based upon Mirzai interpretations instead of the Qur'an and the Sunnah?

Allama Iqbal (poet of the east and the Architect of Pakistan) rightly said while demanding that the Qadiyanis be declared a separate religious minority:

"The differences of opinions of various Muslim sects have no bearing on their basic beliefs upon which they are all united, even though they may issue fatwas of apostasy on each other"
(Harf-e-Iqbal: pg127)

Two Ahadeeth:

The Mirzais found two weak and unsupported traditions out of hundreds and thousands of Ahadeeth and after interpreting them in their own way they have attempted to justify their claims from them. It would be worthwhile to present the two Ahadeeth at this point:

1) Say that he (Sallaho Alaihe Wasallam) is the seal of Prophethood and don't say that there is no Prophet to come after him (Sallaho Alaihe Wasallam).
(Durr-e-Manthoor)

The first Majhool (the transmitter of the tradition is unknown either as a personality or with respect to his reliability) tradition is taken Durr-e-Manthoor on the authority of Ayeesha (RA). Firstly please note the origins of this tradition if you were to look for this Hadeeth in the famous compilations of Hadeeth you would be disappointed, because this Hadeeth is not present in the

Nisaai, Abu Da'ud, Ibn-e-Maja, Musnad Ahmad, or any other famous book of Hadeeth let alone in Bukhari or Muslim. This Hadeeth has been taken from Allama Suyuti (RA)'s Durr-e-Manthoor regarding which even an elementary student of Hadeeth knows that traditions are simply collected in it without much regard to their authenticity. Secondly, the authenticity of a Hadeeth depends upon its chain of transmission; this particular narration has no known chain of transmission. Now isn't this "deception" in the words of Rasul-ullah (Sallaho Alaihe Wasallam) on the part of claimants of Prophethood? On one hand clear verses of the Qur'an and hundreds of authentic Ahadeeth are unacceptable to the Mirzais; on the other hand this weak and transmission-less tradition is being presented by them with such force, vigour, and fervour to dismantle the belief of finality of Prophethood (which is based on sound, authentic traditions and consensus of opinion). Can the Prophethood of a Prophet ever be proven from such traditions? But you can only reason with someone with intelligence, logic and fairness; here no matter how much evidence you present you are countered with only self-made inspirations, you will only get the reply in Mirza's own words, "God has revealed to me that all of these Ahadeeth being presented are either impure with respect to their wordings or meanings or are simply fabricated. The person who has been ordained by God has the right to accept from the heaps of Ahadeeth what he wills or reject whatever he wills after receiving knowledge from God Himself. "
(*Roohani Khazain Vol 17 P401*)

In addition this tradition has nothing to do with the Mirzai claim, as a matter of fact it denounces the Mirzai belief in regards to Eesa (Alaihes Salam). It only explains that if only a statement is made that there is no Prophet to come after Rasul-ullah (Sallaho Alaihe Wasallam) then someone

with a limited understanding might get confused and may reach a conclusion that not even Eesa (Alaihes Salam) will come after Rasul-ullah (Sallaho Alaihe Wasallam). Thus Rasul-ullah (Sallaho Alaihe Wasallam) not once but hundreds of time have explained after saying “There is no more Prophets will be born after me” but Eesa (Alaihes Salam) will descend after me who was born before me and was given Prophethood before me. In contrast a person simply making the statement “There is no Prophet to come after me” might get confused.

The commentary of this tradition from Ayeesha (RA) is present in Durr-e-Manthoor itself:

“Sha’bi (RA) who was a great Tab’ae (successive generation after the companions) narrates that a man said in front of Mugaira Bin Sha’ba (RA) that may Allah (SWT) have mercy on Rasul-ullah (Sallaho Alaihe Wasallam) who is the seal of Prophethood and no more Prophets are to come after him (Sallaho Alaihe Wasallam). Mughaira (RA) said that it was enough to say that he was the seal of Prophets because we have been told that Eesa (Alaihes Salam) is about to descend and when he descends he (Alaihes Salam) came before Rasul-ullah (Sallaho Alaihe Wasallam) and he (Alaihes Salam) will also come after him (Sallaho Alaihe Wasallam).

(Durr-e-Manthoor Vol5:pg204)

Thus if the advice of Ayeesha (RA) and Mughaira (RA) is proven to be authentic it would be in accordance with the following saying of Ali (RA):

“Say to people those things which they can understand”
(Bukhari: Vol1:pg24)

This tradition in fact negates the Mirzai beliefs instead of supported them, and as far as Ayeesha (RA) is concerned there is a tradition narrated by her in the Musnad of Imam Ahmad bin Hanbal (RA) in the following words:

"Ayeesha (RA) narrates that Rasul-ullah (Sallaho Alaihe Wasallam) said that no part of Prophethood will remain after me (Sallaho Alaihe Wasallam) except glad tidings… Sahaba (RA) asked what are glad tidings? He (Sallaho Alaihe Wasallam) replied that good dreams which are seen by a Muslim himself or someone else sees them for him." (Musnad Imam Ahmad (RA): Vol6:pg129 Kanzul Aa'maal)

Is there any doubt left in regarding this tradition when all parts of Prophethood (except glad tidings) are abrogated after Rasul-ullah (Sallaho Alaihe Wasallam) according to Ayeesha (RA)? It is obvious that this rank cannot be awarded to anyone anymore.

2) The second weak tradition is from Ibn-e-Maja in which Rasul-ullah (Sallaho Alaihe Wasallam) said at the time of the death of his son Ibraheem, "Had he lived he would have become a truthful Prophet."

The scholars of Hadeeth not only consider this Hadeeth weak but (Baatil) fictitious. Imam Nawawi (RA) the famous scholar of Hadeeth says "This Hadeeth is (Baatil) fictitous."
(Maoduath-e-Kabeer: pg58)

Regarding one of the transmitters of this Hadeeth Abu Shai'ba Ibraheem bin Usman Imam Ahmad bin Hanbal (RA) says that he is unreliable. Imam Tirmidhi (RA) says that he is "Munkarul Hadeeth" (someone to be ignored). Imam Nisaai says that he is "Matrookul Hadeeth"

(someone suspected of falsehood or is openly wicked). Imam Jauzjani (RA) says that he is unreliable. Imam Haatim (RA) that he is “Daeeful Hadeeth” (someone whose moral excellence is questionable).
(Tahzeebul Tahzeeb: Vol1:pg144 and 145)

However the words of this tradition are contained in the following statement by Abdullah bin Abi Adna (RA) as recorded in Sahih Bukhari:

“If there was another Prophet to be deputed after Rasul-ullah (Sallaho Alaihe Wasallam) then his (Sallaho Alaihe Wasallam) son would have been kept alive. But there are no more Prophets to come after him (Sallaho Alaihe Wasallam).”

These words have clarified the tradition contained in Ibn-e-Maja and its real purpose. Instead of weakening the belief of finality of Prophethood it further strengthens it.

It is an established fact that Sahih Bukhari is the most authentic book after the Qur’an thus sometimes the commentary of a weak tradition is done through a tradition contained in the Sahih Bukhari if that’s not possible then the weak tradition is abandoned and the tradition contained in the Sahih Bukhari is adopted. Mr. Mirza rejects one of the traditions in Sahih Muslim just because it’s not present in the Sahih Bukhari, thus he writes in “Izala-e-Auham”:

“This is a Hadeeth which is compiled in Sahih Muslim by Imam Muslim (RA), but Raisul Muhadetheen Imam Muhmmad Bin Ismael Bukhari (RA) left it on account of its weakness.”
(*Roohani Khazain Vol 3 P209-210*)

Sahih Muslim is very reliable on its own, and Imam's Bukhari's leaving of a tradition on its own is not a sign of its weakness; however the Mirzai's keep on presenting this weak tradition found in Ibn-e-Maja explained in Sahih Bukhari as a proof to their believes (despite the principle presented above). Even if the belief of finality of Prophethood was explicitly contradicted in this tradition it would have been unacceptable because of the sound, unambiguous and unanimous nature of this belief, on the contrary this tradition only presents a hypothetical situation (which can never be true). A similar statement was made in the lifetime of Umar (Radiallaho Anho), but doubts regarding future Prophethood were laid to rest in the very same statement:

"If there was a Prophet to come after me it would have been Umar (Radiallaho Anho)"
(Tirmidhi)

This tradition explicitly states that the door to Prophethood has been closed; therefore Umar (Radiallaho Anho) could not be a Prophet. Similarly at the occasion of Tabuk, Rasul-ullah (Sallaho Alaihe Wasallam) while appointing Ali (Radiallaho Anho) to officiate in his place stated:

"Are you not pleased to be the same with me as Harun (Alaihes Salam) with Moosa (Alaihes Salam)? (Moosa (Alaihes Salam) had appointed Harun (Alaihes Salam) to officiate in his place when he went to the Mount Sinai). But there is no Prophethood after me."
(Bukhari and Muslim, but the wording is from Muslim)

In this tradition Ali (Radiallaho Anho) is likened to Harun (Alaihes Salam) as he is also being given the duties of officiation, but in order to dispel any misunderstandings (in regards to the belief of finality of Prophethood) Rasul-ullah

(Sallaho Alaihe Wasallam) clarifies the matter by explicitly stating, “But there is no Prophethood after me.”

Further on, since the tradition regarding Ibraheem (Radiallaho Anho) is being said after his lifetime therefore there is no chance of it ever coming true hence there is no need for further elucidation. This tradition can also be likened to the verse of the Qur’an in which it is stated that there if there were any other gods besides Allah in the heavens and the earths then surely that would resulted in chaos; obviously this is an example and one cannot (in their right mind) use this verse to support the theory of multiple deities besides Allah.

These were the basis of the Mirzai belief out of hundreds of Authentic Ahadeeth and many clear verses of the Qur’an. On the basis of these two weak traditions it is stressed that the Muslim Ummah must abandon its belief in the finality of Prophethood and accept Mirza Ghulam Ahmad Qadiyani as a Prophet or their abode will be in the fire of Hell.

A verse of the Qur’an:

In order to deceive ordinary Muslims it is necessary to find some proof from the Qur’an to testify Mr. Mirza’s claim of Prophethood, the verse of the Qur’an selected for this purpose is as follows:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسُنَ أُولَٰئِكَ رَفِيقًا

“And whoso obeys ALLAH and this Messenger shall be among those on whom ALLAH has bestowed HIS blessings - the

Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they."
(Surah Nisa: 4/69)

Please read and ponder over this verse of the Qur'an a few times, even when examined under a microscope does it propose that Prophethood is still to continue? But for people who interpret Damascus as Qadiyan and accept "Khatamun Nabiyyeen" to mean "the chief of all Prophets (instead of seal of all Prophets)" it is no surprise that this verse is taken to imply that the Prophethood is to continue.

This verse simply states that the one who follows Allah (SWT) and His Rasul (Sallaho Alaihe Wasallam) will be in the company of the Prophets, the Truthful, the Martyrs, and the Righteous. But the Mirzai's interpret this verse to mean that such a person will become a Prophet himself, they explain that the word (مَع Ma'a) implies that he will be from the Prophets, the Truthful, the Martyrs, and the Righteous and not simply in their company!

However for someone who hasn't closed his eyes to the truth will notice that the last section of the verse states " وَحَسُنَ أُولَٰئِكَ رَفِيقًا" (And an excellent company are they), which implies that such a person will be in the "company" and not become from them.

If for some strange reason this verse is interpreted in the way of the Qadiyanis then it would mean that anyone can become a Prophet from simply obeying Allah (SWT) and His Rasul (Sallaho Alaihe Wasallam). In such a scenario can it be assumed that Mirza Ghulam Ahmad is the only one who has followed Allah (SWT) and His Rasul (Sallaho Alaihe Wasallam)? If this is not distortion of the meanings of the Qur'an then what is?

Misquotations from the Sufis:

The Mirzai's also present some incomplete and often vague statements of the Sufis in order to support their claims. Their allegations have been answered in detail many times but just to illustrate the point a few principles are being outlined below:

The reality of the statements of the earlier generations in Islam:

Firstly, it should be noted that the Qur'an, Ahadeeth of Rasul-ullah (Sallaho Alaihe Wasallam) and the consensus of opinion of the Sahaba is the basis of Islam, and the personal opinion of a few individuals (here and there) can never challenge them, specially a belief such as the one in the finality of Prophethood cannot even be proven from a single source of transmission of a Hadeeth (Khabar Wahid) let alone from someone's single opinion! This belief is founded upon Authentic, unambiguous and robust Ahadeeth, verses of the Qur'an consensus of opinion; if some personal opinions are found to be in contradiction they will be disregarded. Thus a few vague statements of the Sufis (presented by the Mirzai's) would not damage the belief of finality of Prophethood. Therefore our attempt here is only to defend the pious against the Mirzai propaganda and not the belief of finality of Prophethood itself.

The reality of the statements of the earlier generations in the Mirza religion:

Secondly, it is not befitting for the Mirzais to seek the statements of the pious of Islam, since they have vehemently rejected even the consensus of the Sahaba (let alone the Sufis). Thus in connection to the second coming of Eesa (Alaihes Salam) Mirza Ghulam Ahmad writes:

“As far as interpreting the Prophesies is concerned even the Prophets are liable to err, so what importance can be given to the consensus of the Ummah?”
(*Roohani Khazain Vol 3 P172*)

“I say it again that the opinion of ordinary Muslims (even though they may include Auliya) cannot be regarded as accurate in the name of Ij’ma (consensus of opinion).”
(*Roohani Khazain Vol 3 P172*)

If this is the reality of consensus then it should be obvious as to how individual opinion are regarded, thus Mr. Mirza writes:

“In reality the statements of Salaf (pious predecessors) and Khalaf (those who came after the Salaf) are not a permanent resource of Islam. And in the event of their disagreement only the group (whose opinion is in accordance with the Qur’an) will be judged to be on the right path.”
(*Roohani Khazain Vol 3 P389*)

Further more Mr. Mirza writes:

“If someone utters something which has no basis in the Islamic law then he would be considered a plaything in the hands of Shaytan (even though he maybe a Mujtahid or a man who receives inspiration).”
(*Roohani Khazain Vol 5 P21*)

Thus how can the Mirzais present the statements of Sufis against the verses of Qur’an and Ahadeeth?

The mode of expression of the Sufis:

Thirdly, it is an established fact that each branch of knowledge has its own experts and its terminology. If someone is not well versed in a particular field then he is liable to err and misinterpret the

statements and writings on a particular subject. An attempt to diagnose one's ailments after reading books on medical science (by a layman) is surely a recipe for disaster, similar is the case of Islamic knowledge. Tafeer, Hadeeth, Fiqh, Aqeedah and Tassawuff (spirituality) are separate fields of knowledge with their own modes and expression and terminology. Tassawuff (spirituality) is the most complex (out of all mentioned beforehand) to understand since it pertains to the inner self rather then the outwardly actions of the body. That's why the basic fundamentals of the religion and day to day injunctions are not discussed in the books of Tassawuff (spirituality). The Sufis themselves refer to books of Aqeedah, Fiqh etc for knowledge pertaining to those fields and recommend that a person not experienced in Tassawuff should not even read books on the subject (as he is liable to misinterpret). Often the obvious meaning is against logic and in complete contradiction to what the author is attempting to convey; these statements are known as "Shut'tiyat". Therefore to interpret the fundamentals of Aqeedah (belief) from the books of Tassawuff is a grave error which will result in nothing but disaster.

The Sufis admit to this principle, thus one of the Imams of Tassawuff Mujaddid Alf-Thani States:

"It doesn't matter whether Shaykh Kabeer Yamani said this or Shaykh Akbar Shaami we want the statements of Muhammad-e-Arabi (Sallaho Alaihe Wasallam) and not the ones of Mohiyuddin Arabi, Saddaruddin Qunyawi, or Abdur-Razzaq! We concern ourselves with the Nass (Qur'an and Hadeeth) and not Fass (Fussosul Hakeem of ibn-e-Arabi). The guidance from Medina has made us independent of Futoohat-e-Makkah (a book by Ibn-e-Arabi)."
(Letter 55, Maktoobat Part7)

Thus it is absurd to try to contradict this fundamental belief (proven from the Qur'an, Hadeeth, and consensus), which marks

the difference between Islam and disbelief from the statements and writings of the Sufis. Even if some of the "Shut'tiyat" are found to be in contradiction to the belief of finality of Prophethood it will not damage the belief in the slightest.

However it is correct that allegations have been made towards some of the Sufis that they believed in "Non-Legislative Prophethood". These allegations have been made due to ignorance in the field of Tassawuff and its terminologies. If we were to present a summary of all of their statements in full it would indeed be a lengthy affair and since our intention is to simply defend the pious (and not the belief of the finality of Prophethood itself at this point) it would be futile. Nevertheless we present a few examples to illustrate the point that these individuals held a firm belief as regards to Prophethood like the rest of the Ummah.

Mirza'i clear distortion in the statement of Mujaddid Alf Thani:

First and foremost please observe the following statement in which Mr. Mirza has unashamedly added a word to prove his claim to Prophethood:

"That is to say as Mujaddid Sirhindi has written in his memoirs that certain individuals are specific in regards to discourses with Allah (SWT) and they will be special in this regards till the day of Judgement. Certain unknown secrets will be revealed to them, hence they will be known as **Prophets**."
(Roohani Khazain Vol 22 P 406)

The actual statement of Mujaddid Alf-Thani is as follows:

"When such a discourse with Allah (SWT) becomes a commonplace with an individual then he is known as **Muhaddath**."
(Maktoobat: vol2:pg99)

Please observe as to how the word **Muhaddath** is changed into **Prophet**. Muhammad Ali Lahori also admits to this fact in the following words:

“When we observe the memoirs of Mujaddid Sirhindi then we find that an individual with frequent discourses with Allah (SWT) is not called a Prophet but the word Muhaddath is used instead.”
(An-Nabuwwa fil Islam: pg248)

Then further ahead this treachery is explained away by saying that Mr. Mirza has indeed used the word “Prophet” in the same meaning as “Muhaddath” and he writes:

“If this explanation is not accepted then the Promised Messiah will stand accused of twisting the words of Mujaddid Alf Thani in order to prove his claim.”
(An-Nabuwwa fil Islam: pg248)

It would have been a different matter if Mr. Mirza would have used the word Prophet synonymously with Muhaddath in his writings, but which Shariah, religion or logic considers it permissible to forcibly ascribe this word to Mujaddid Alf Thani? It is amazing that people witness such clear and open treachery in the statements and writings of Mirza Ghulam Ahmad and still insist on accepting his as a Mujtahid and the Promised Messiah?

Mullah Ali Qari (RA):

Mullah Ali Qari (RA) is the second individual who is accused of holding a belief contrary to the belief of finality of Prophethood. His statement in regards to his belief is as follows:

“Such a challenge is part of the claim to Prophethood and the claim to Prophethood after our Nabi (Sallaho Alaihe Wasallam) is Kuf’r according to Ij’ma (consensus).”
(Mulhiqat Sharh Fiqhul Akbar: pg201)

Mullah Ali Qari (RA) made this statement in regards to a person who was trying to show his superiority in regards to Maujizat that pertains to Non-Legislative Prophethood. Mullah Ali Qari (RA) clearly regards this claim (even though Non-Legislative) as Kuf'r.

Shaykh Ibn-e-Arabi (RA) and Shaykh Sha'rani (RA):

Shaykh Mohiyuddin Arabi is vehemently reported (by the Qadiyanis) to hold the belief that he believed in Non-Legislative Prophethood. However his statement in this regard is as follows:

"Thus after the closure of the doors of Prophethood, the Auliya can only achieve insight and the doors of new injunctions and prohibitions are closed forever. Thus any claimant in this regard will be considered to be on a new Shariah whether his inspirations conform to our Shariah or not."
(Futoohat-e-Makkiyyah: vol3:pg51)

The following points are borne out of Shaykh's statement:

1) Shaykh Akbar (RA) regards the one who brings injunctions which conform to the Shariah of Muhammad (Sallaho Alaihe Wasallam) as a claimant to Prophethood let alone the one who brings totally new injunctions.

2) Just like the claim to new injunctions is contradictory to the belief of finality of Prophethood so is the claim to new inspirations which conform to already existing injunctions.

3) Shaykh Akbar (RA) regards Legislative Prophethood as the one defined by the Shariah no matter if the injunctions are different or similar to the Shariah of Muhammad (Sallaho Alaihe Wasallam). So the term Non-Legislative Prophethood will be mean to be the actions of Auliya and these are not deemed to be Prophethood.

Imam Sha'rani (RA) after reproducing the abovementioned statement of Shaykh Akbar (RA) also adds the following words:

"If the claimant is an adult and sane then it would be incumbent on us to kill him, otherwise he should be ignored."
(Alyuwaqeet wal Jawahir: vol2:pg380)

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Enmity towards Islam

We have clearly stated in our resolution that:

Their attempt to abolish Jihad is tantamount to treachery with the major obligations of Islam. They are a product of (British) Imperialism, and their single minded mission was to destroy the unity of Muslims and to create misconceptions regarding Islam. Further more their followers (no matter what you call them) are busy in overt and covert destructive activities against Islam under the garb of being a sect of Islam while mingling with Muslims.

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

Political Background:

We presented a resolution in front of the National Assembly on the 30th of June which included a description of Mirza Ghulam Ahmad's attempts to abolish Jihad. He was a product of (British) Imperialism, and his single minded mission was to destroy the unity of Muslims and to create misconceptions regarding Islam. Further more his followers (no matter what you call them) are busy in overt and covert destructive activities against Islam under the garb of being a sect of Islam.

We will now discuss the following four points in the light of Mirzai writings, their activities and goals:

1) Mirzaiyat is the product of imperial ambitions and colonial designs.

2) In order to achieve these objectives, Jihad was declared Haram and abrogated not only in India but also in the greater Islamic world.

3) They made every effort to disintegrate and destroy Muslim unity.

4) Their destructive espionage activities encompass the whole Muslim world specially Pakistan.

European Colonialism and Mirzaiyat:

Firstly Mr. Mirza and his followers are the tools of European colonialism. This is such an obvious fact that even the Mirzais not only admit to it but also announce it openly (with pride) in their writings and speeches. They unashamedly regard themselves as the

loyal servants of the Empire and regard undying loyalty (towards the British) as their religious duty. On the other hand the British officials and other colonial powers (of united India) have also acknowledged and praised their services from time to time. Now we just have to see as to how the British and other European colonial powers used Mirza and his followers to achieve their imperial objectives and goals of destroying Islam.

European colonisation and the last fifty years of the Eighteenth Century:

European Imperialism conquered most of the world towards the second half of the Eighteenth century. Great Britain was at the forefront of these activities. The Italians, the French and the Portuguese after dividing Africa into Italian Somaliland, French Somaliland, Portuguese East Africa, German East Africa and British East Africa were now busy in their treacherous imperial plans in the Middle East. Italy had divided Eritrea. France had divided Madagascar and the British had divided Rhodesia and Uganda. Union of South Africa, Egypt, Ethiopia, and Latria were the only so called independent states (but only in name). European powers were also concentrating on trying to bring India, Burma and Sri Lanka under their control while using the Indian Ocean as a hub for their activities. Singapore was an important naval base in the East which could be used to divide the Indian Ocean, the Pacific Ocean, Dutch East Indies and Southern Australia. The completion of the Suez Canal at the end of 1769 facilitated the task of the Europeans. By 1878 the British Empire had subjugated Gibraltar, Malta and Cyprus. Aden had already become a British colony by 1839. Now only South East Asia remained to be controlled by them.

British and the Sub-continent:

When the British started to occupy the Sub-continent and the Muslims lands in general they encountered two obstacles:

1) The ideological unity of Muslims (i.e. Islam) which kept them together like one body from East to West.

2) The fervour for Jihad which had the haunted the Europeans since the crusades was increasingly becoming a nuisance for the British.

In fact this fervour for Jihad was keeping the Muslims together and acting as a fortified shelter. The British in their famous "Divide and Rule" mentality were aware of it and decided to dismantle the geographical and ideological unity of the Muslims. They very carefully orchestrated debates and started to flare differences of opinions in order to demoralise and create distrust and doubts in the hearts and minds of the Muslims all over the world especially in the Sub-continent. The efforts of Tipu Sultan (RA), Syed Ahmad Shaheed (RA), Shah Ismael Shaheed (RA) and the Fatwas of many Islamic scholars declaring India "Darul-Harb (Land of Jihad)" thus making Jihad permissible eventually lead to the war of Independence in 1857. The war and the efforts of Muslims in and outside of Sub-continent made the British painfully aware that as long as this fervour for Jihad exists in the Muslims they will never be able to rule the Muslims. This had become a major headache for the British as well as the other colonial powers.

Mr. Mirza's nurturing and circumstances in the Islamic world:

During the second half of the Eighteenth century most Muslim lands were bustling with the activities of Jihad and independence, and this is also the time of Mr. Mirza's nurturing. In this time we see the British forces being humiliated in the neighbouring Afghanistan in 1878-79 at the hands of the very same fervour of Jihad. Eventually the British had to retreat.

The fire of Jihad explodes in Turkey from 1876 to 1878 due to the underground devious activities of the British. Shaykh Sanausi (RA) in Tripoli, Ameer Abdul Qadir (RA) in Algeria, and Shaykh

Muhammad Shamil in Daghestan bravely fought the French and the Russians while the Egyptians continued their struggle against the British during the 1880's.

When the British wanted to conquer Sudan, Shaykh Mehdi Sudani (RA) and his companions raised the slogan of Jihad and eventually destroyed General Garden and his forces.

The British forces were directly threatened by the fervour of Jihad in the Middle East, Bahrain, Aden and other areas.

Describing the success of the Muslims against the British, an English historian writes that "this fervour of Jihad works in favour of the Muslims. If they survive they are Ghazi (and they get to rule), and if they die they are Shaheed so it makes sense to kill or be killed, while it's futile to run away."
(Tareekh-e-Bartanawi Raj : pg203)

The need for an Apostolic Prophet:

It is stated in a historic British document "The Arrival of British Empire in India" and many other historical archives point to this fact that a group of leading intellectuals and Christian leaders came to India in 1869 in order to find a way to subdue the Muslims of India and achieve their loyalty towards the British Empire. This delegation presented two reports in 1870 which stated that the Muslims are used to blindly following their spiritual leaders, thus if we find a man who claims to be an "Apostolic Prophet" then many would gather around him. But it is indeed difficult to invite someone from amongst the Muslims to do this. If this problem can be solved then the Prophethood of such a person should be given governmental protection. Since we now rule the whole of India this mode of action is necessary in order to excite internal religious differences and anarchy amongst the Muslims.
(The Arrival of British Empire in India, cited by Ajami Israel: pg19)

Imperial requirements and Mirza's family:

These were the circumstances and imperial requirements which were fulfilled by Mr. Mirza's claim to Prophethood and his announcement of abrogation of Jihad. In the words of Allama Iqbal:

"Under the circumstances the Ahmadiya movement proved to be heavenly boon for the British."
(Harf-e-Iqbal : pg45)

It was impossible for the British to find someone more suited then Mirza Ghulam Ahmad Qadiyani for the job as his loyalty for the Empire and enmity towards the Muslims and Islam was handed down to him from his ancestors.

Mirza's father Ghulam Murtaza joined the Sikh army of Maharaja Ranjeet Singh with his brothers and fought the Muslims. Maharaja Ranjeet Singh had granted them an estate in lieu of their support.

It is stated in the biography of Mirza that in 1842 his father was appointed as the commander of an infantry unit and sent to Peshawar. There he fought the rebels of Hazara (Syed Ahmad Shaheed (RA)) and performed many acts of bravery as he was a loyal subject of the Empire. During the mutiny (war of Independence) of 1848 his brother (Mirza's uncle) Ghulam Mohiuddin also fought the traitors of the Sikhs, performed great acts of bravery and eventually defeated them.
(Seerat-e-Masih Mauood: pg3/4)

During the war of Independence of 1857 Mirza's father Mirza Ghulam Murtaza proved (by rights) to be a loyal subject of the British Empire. Even Mr. Mirza himself acknowledges this fact in the following words:

"I am from a family which is absolutely loyal to the government. My father Mirza Ghulam Murtaza was a loyal subject in the eyes of the government, who was awarded a special seat at the governor house (this is mentioned in Mr Griffin's book "Raesan-e-Punjab). And during the war of 1857 they had assisted the Empire in ways more then they were capable of i.e. fifty fighters and horses were provided to the British Empire during the mutiny."
(*Roohani Khazain Vol 13 P4)*

Furthermore the letters written to Mirza Ghulam Ahmad's father and brother (Ghulam Qadir) by the British acknowledging and praising their efforts in this regard are mentioned in the book. Mirza Ghulam Ahmad writes that Mr Wilson wrote to his father:

"I am aware that you and your family have been and continue to be the loyal subjects of the Empire."
(*Roohani Khazain Vol 13 P4*)

Mr. Robert Kist, the commissioner of Lahore greatly acknowledges and informs of awarding a robber of honour to Mirza Ghulam Murtaza by the British Empire in his letter dated 20th of September 1885 for his services during the war of 1857.

Mirza Ghulam Ahmad inherited this loyalty and acknowledged it in the following words:

"The service I provided to the Empire was that I had nearly 50,000 books and pamphlets published and distributed in this country ad all over the world stating that the present government is a benefactor of the Muslims. Thus the Muslims should be thankful and obedient to the empire and "sincerely" pray for them. I had these books published in various languages i.e. Urdu, Persian, Arabic and distributed them all over the Islamic world, they were happily published even in the two most holy cities of Islam Makkah and Madina. These were distributed in Constantinople, Syria, Egypt, Afghanistan and many other cities (as far as I could).

It resulted in millions of people giving up the "filthy" ideology of Jihad which was impressed upon their hearts by the preaching of uneducated Mullahs. I am proud of rendering this service to the Empire the likeness of which no other Muslim of the British India can match."
(*Roohani Khazain Vol 5 P114*)

"… Not only this but the provider of other exemplary services to the British Empire this man (i.e. Mirza Ghulam Ahmad) admitted to the writing of books (urging obedience to the British Empire) which could fill 50 closets.."
(*Roohani Khazain Vol 15 P155*)

"Mr. Mirza while describing the selfless services provided (by his family) to the British Empire also describes himself as the seedling planted by the British in a letter to the Lieutenant Governor of Punjab. He requests special favours for his Jamaat in return for his own invaluable loyalty and services provided to the Empire."
(*Roohani Khazain Vol 13 P350*)

Abolition of an absolute belief of Islam; Jihad:

As a result of direct obedience and subservience to the British, Mirza openly announced the abrogation of Jihad. Jihad is one of the most obligations of Islam, it is a matter of survival for Islam and Muslims, and the Shari'ah of Muhammad (Sallaho Alaihe Wasallam) has ordained it to be a means for the propagation and endurance of Islam till the day of Judgement. Numerous verses of the Qur'an, hundreds of Ahadeeth, practical examples from the lives of the Sahaba (RA) depicting their desire for Jihad have made Jihad a passionate act of worship for Muslims of all ages. A clear hadeeth of Rasul-ullah (Sallaho Alaihe Wasallam) states:

"Jihad is to last till the day of Judgement"
(Abu Dau'd)

Allah (SWT) says in the Qur'an:

"And fight them until there is no persecution, and religion is professed only for
ALLAH…"
(Surah Baqara : 194)

Rasul-ullah (Sallaho Alaihe Wasallam) in another hadeeth emphasises the continuity of Jihad till the day of Judgement in the following words:

"This religion will last for-ever and a group of Muslims will be engaged in Jihad till the day of Judgement"
(Muslim and Mishkat)

But Mirza Ghulam Ahmad in order to bind Islam and Muslims in the yoke of British slavery furiously opposed Jihad. Not only in the Sub-continent but where-ever they found a place for their overt and covert activities they started and continued strong propaganda against Jihad. Why did Mirza have to declare Jihad as Haram? The answer is found in the address to Lord Reading (Viceroy of India) from the Qadiyani Jamaat:

"When he (i.e. Mirza) started his claim, the whole Islamic world was resounding with the calls to Jihad. The atmosphere was highly charged and all that was needed was an ignition. But the founder (i.e. Mirza) propagated with such force about this idealogy being "useless", and "against Islam" that within a few years that the government had to acknowledge that the movement that they regarded as a threat to the peace and stability of this country was actually a boon for them."
(Al-Fas'l dated 4th July 1921)

How forcefully did Mirza claim that Jihad was abrogated and the injunction was lifted till the day of Judgement? The answer lies in the following statement:

“The intensity of Jihad (battles) was gradually lessened by God. It was so intense in the time of Moosa (Alaihes Salam) that you couldn’t be saved from it despite believing and even infants were put to death. Then in the time of our Nabi (Sallaho Alaihe Wasallam) it was declared Haram to kill children, women and old people, then for some nations it was considered permissible to pay Jizya (taxes) instead of believing. And eventually in the time of the Promised Messiah (i.e. Mr. Mirza Himself) Jihad was completely abrogated.”
(*Roohani Khazain Vol 17 P443 footnote*)

In the addendum to *Roohani Khazain Vol 16 o*n page 28 he writes:

“From today the human Jihad which was carried out with the sword has been abolished. From now on anyone who raises his sword on a disbeliever and considers himself “Ghazi” disobeys that Rasool (Sallaho Alaihe Wasallam) who said thirteen hundred years ago that Jihad with the sword will be abrogated when the Promised Messiah comes. Thus after my coming there is no Jihad with the sword, and the white flag of peace has been hoisted by us.”

In the addendum to *Roohani Khazain Vol 17* on page 77 Mr. Mirza writes:

“My friends give up the idea of Jihad now! As killing and warfare have been prohibited in our religion. Now the Messiah has come who is the Imam of the religion! All wars for the religion have now ended. Now the divine light of Allah (SWT) is descending from the heavens! So the fatwa of Jihad is useless. The one who performs Jihad is an enemy of Allah (SWT)! And the one who still holds this belief is disobedient to the Prophet.

In another letter to the British government which was published in the “Review of Religions” volume 1 page 498, Mirza writes:

"This is the sect (meaning Mirza's own Jamaat) who are trying night and day to exterminate this absurd tradition of Jihad from the minds of the Muslims."

In *Roohani Khazain Vol 17 P15* Mr. Mirza writes:

"Behold! I (Mirza Ghulam Ahmad) have brought an injunction to you which is that Jihad with the sword has been abrogated."

All these statements clearly indicate that the injunction of Jihad was opposed and abrogated (according to Mirza) not because of the prevailing circumstances but forever (also not because some conditions needed to be fulfilled). And its teachings were prohibited even in concealment.

He writes in *Roohani Khazain Vol 15* page 158:

"There is no Jihad with the sword in his sect (i.e. Mirzaiyat) and there is no waiting for it. This blessed sect doesn't consider the teachings of Jihad permissible in the open or in concealment. And considers it "absolutely" Haram" to fight for the propagation of religion."

"From now on earthly Jihad has been abolished and fighting has been abrogated."
(*Roohani Khazain Vol 16 P17)*

"From now on it is Haram to fight for the Deen."
(*Roohani Khazain Vol 16 P17*)

The reality of False Mirzai interpretations:
Despite all of the statements reproduced above both Mirzai Jamaats (Qadiyanis and Lahoris) say that because the British rule was established after 1857 and the resources for Jihad were not available therefore Jihad was temporarily abrogated. Let's examine this view presented in defence of Mirza:

1) After reviewing all of the statements presented earlier any sane and unbiased individual will conceded that the abrogation of Jihad wasn't temporary. Jihad was abolished by Mirza permanently, its teachings were declared Haram and the fighting for the religion was declared to be prohibited.

2) If Mr. Mirza temporarily abrogated Jihad after 1857 (due to prevailing circumstances) then why did his family aided and abated the Sikhs and the British against the Muslims while the Muslims fought the British alongside Syed Ahmad Shaheed (R.A)? Mirza has gloriously mentioned these facts, i.e. his father gave 50 riders to the British. Why did Mirza Ghulam Ahmad call the honourable and sincere Mujahedeen of 1857 "ignorant and corrupt" (*Roohani Khazain Vol. 1 Pg137*)? The Muslim rule (covering nearly a thousand years) was coming to an end, scholars and noblemen were sewn into pig-skins and then burnt alive or hanged. The wretched General Nicholson was asking for constitutional rights to skin and burn alive the Mujahedeen, but the same General Nicholson considered Mirza's family to be a guardian of their interests. The very same General issued a certificate to Mirza Ghulam Qadir certifying that this family of Qadiyan (in District Gordaspur) was the most loyal to the Empire during 1857 (Seerat-e-Masih Mauood : pg4). Mr. Mirza who hadn't yet claimed to be a "Legislative Prophet" in his earlier books such as Baraheen-e-Ahmadiya and others admitted to Jihad being compulsory and non-abrogated, but after claiming to be a Prophet he unambiguously declared Jihad to be Haram thus proving to be a "Legislative Prophet". But didn't Mirza participate in Jihad during the era in which he considered Jihad to be compulsory? We find the answer in a letter to the Lieutenant Governor, in which he admits to the facts in the following words:

"From my earlier age till now (i.e. from 1839; way before 1857) which is approximately 60 years I have been busy with my pen and tongue in the important task of trying to instil a genuine and sincere love for the British Government in the hearts and minds of the Muslims and to turn them towards the loyalty of the Empire. And to distance the wrong thoughts of Jihad from their minds which prevent them from having a sincere relationship (with the British)." (Majmooah Ishtiharaat Vol. 3 Pg11)

3) Thirdly, lets say that we admit (for the sake of argument) that Mirza preached so forcefully regarding the abrogation of Jihad due to the prevailing circumstances. If that was the case then such preaching surely would have been limited to British India, but there is undeniable evidence that his preaching was aimed at taking the concept of Jihad out of the hearts of not only Muslims of India but Muslim world-wide. The literature was published not only in Urdu, but also in Persian and Arabic and distributed in Constantinople, Iran, Afghanistan, Egypt, Bukhari, and even the two holy cities of Islam (i.e. Makkah and Madina) so that the Islamic system could be dismantled, and way to imperialism could be paved. These were designed so that if the Russians attacked Iran the Muslims wouldn't respond, if the French attacked Tunis, Algeria, and Morocco then the Muslims will consider Jiahd to be Haram, the Egyptians would sincerely follow the British and the enthusiasm of the Turks and Afghans would be forever robed of Jihad. Consider Mirza's own admission in this regard as he writes:

"I worked hard in this regard and not only persuaded the Muslims of India to wholeheartedly obey the British Government but also by compiling many books in Persian and Arabic persuaded many other people of the Islamic world."
(Majmooah Ishtiharaat Vol 3 P11)

He writes in Majmooah Ishtiharaat Vol 3 page 15:

"In opposition to the hidden feelings of these unwise Muslims thousands of pamphlets were printed (with earnest) thanking the British Government and they were spread to the Arab countries and Syria etc."

"Thereafter I compiled pamphlets in Arabic and Persian highlighting the good qualities of this Government and had them sent to Syria, Turkey, Egypt and Bukhara etc, they also conclusively proved the point that it is Haram to do Jihad against this helpful Government. Some of the noble Arabs were sent with these books to Syria and Turkey. Some Arabs were sent to Iran, similarly these books were also sent to Egypt. Thousands were spent on this cause with sincerity."
(Majmooah Ishtiharaat Vol 2 P127)

And Mirza did all these things because (he writes):

"…So that some would take heed and come to the right path, they would develop a sense of gratitude and loyalty towards this Government, and the mischief of some may be minimised."
Roohani Khazain Vol 8 P41

In *Roohani Khazain Vol 13 P347* he describes the main goal of Mirza's efforts in his own words, "I believe that as the number of my disciples (Mureeds) increase the number of people steadfast on the belief of Jihad will decrease as accepting me as the Promised Messiah is indeed negating the issue of Jihad."
He writes in "*Roohani Khazain Vol 17* " page 28:

"Whosoever owes allegiance (Bay't) to me and accepts me as the Promised Messiah then from the very same day he

> has to accept that Jihad is Haram because the Messiah has come! Particularly from the point of view of my teachings he has to become a sincere well-wisher of the British Government."

The reality of the Mirzai efforts, propagation and preaching are borne out of the words of their own founder. And if attempts are being made to hide the facts by presenting dubious interpretations (of the words) then the following words and circumstances are enough to open anyone's eyes:

"Mr. Mirza was not only against Jihad in India but Jihad in any other independent Islamic country. During the reign of Ameer Amanullah Khan in Afghanistan Naimtullah Khan Mirzai and Abdul Lateef Mirzai were declared apostate and hung by the unanimous fatwa of the ulama of Afghanistan. They were found to be preaching against Jihad under the garb of providing education so that the British rule may be established over Afghanistan, even though all the conditions for Jihad were present in Afghanistan."

Please view the Jummah Khutbah as printed Al-Fasl dated 6th of August 1953:

"I recently came across an old book in the library which had gone out of print a long time ago. This book is written by an Italian Engineer who held a senior post in Afghanistan. He writes that Sahibzada Abdul Lateef (Qadiyani) was martyred because he used to preach against Jihad. The Afghanis feared that by such preaching the fervour of the people would be compromised and the British might extend their rule over Afghanistan. On his authority (the Italian Engineer) it is established that if Sahibzada Abdul Lateef (Qadiyani) would have minded his business (not said anything against Jihad) then the Afghani Government would have found no reason to martyr him."
By quoting the Afghan Interior Minister Aman Afghan it is written in Al-Fasl dated 3rd of March 1965:

"Two individuals from Kabul Mullah Abdul Haleem and Mullah Nur Ali Dukandar had accepted the Qadiyani creed, and they were propagating their beliefs amongst the people and misguiding from the right path. A petition was filed against them a while back. Some letters were also found in their custody from foreigners hostile towards Afghanistan and it proved that they had sold themselves to the enemies of Afghanistan."

The Khaleefa of Qadiyan in his Jummah Khutbah published in Al-Fasl of 1st of November 1934 admits that not only the Muslim but the Non-Muslim countries and foreigners also considered them (Qadiyanis) to be the agents of the British. Thus when a German Engineer attended the inauguration ceremony of an Ahmadi building in Cyprus, his Government enquired of him as to why he had attended the gathering of a Jamaat which were the agents of the British.

Islamic Jihad is abolished but Mirzai Jihad continues:

4) It is amazing that the Mirzais so forcefully declared Jihad prohibited (for the Muslims) on one hand, yet on the other hand it was not only permissible but necessary for them to join the British army and fight against the Muslims. As though the prohibition of Jihad was so that no one could fight the disbelievers or fight to retain their honour and dignity, but it was a sacred duty to join the British forces and bomb the Muslim lands as Mirza Mahmood Ahmad said:

"To establish the truth and to help the Government stop these oppressors (by joining the Government's military machine) is a religious duty upon the Ahmadis."
(Khutbah Mirza Mahmood Ahmad Al-Fasl dated 2nd of May 1919)

In addressing Lord Reading the Qadiyani Jamaat described their wartime activities by stating that during the war with Kabul our Jamaat had donated a double company and the names of one thousand men for enlistment in addition to all other sorts of help. And our Imam's younger brother voluntarily served in the transport corps for six months
(Al-Fasl dated 4th of July 1931)

In another Jummah Khutbah Mirza Mahmood Ahmad said, "We may have to do Jihad against Kabul, thus we don't know as to when the charge of this world is given to us so we should be prepared from our end to rule the world."
(Al-Fasl dated 27th of February and 2nd of March 1922)

The true colours of the bearers of peace and harmony and the ones who declared Jihad as the teachings of bloodthirsty and ignorant Mullahs comes to light from the following words of Mirza Mahmood Ahmad (the second Khaleefa of Qadiyanis):

"Times have changed! First the Promised Messiah (Eesa) was put on the cross, but now the Messiah has come to put his opponents to death."
(Irfan-e-Ilahi: pg94)

"First Eesa was put to the cross by the Jews, but now the Jew-like people will be hung (by Mirza Ghulam Ahmad)."
(Taqdeer-e-Ilahi: pg29)

It now becomes obvious that despite strong propaganda about Jihad and fighting against the disbelievers no stone was left unturned in fighting imperialism. We have reached the conclusion that it is Haram amongst the Qadiyanis for the Muslims to fight the disbelievers but it is permissible for them to fight and kill under the banner of the disbelievers.

The reality of Mirza's Islamic Services:

The realities of the Qadiyani "services" are brought to bear with the details of their activities in Afghanistan and other Muslim countries. However some people still mention Mr. Mirza's services in holding debates and his educational efforts in propagating Islam against the Aryans and the Christians, thus they conclude that they (Qadiyanis) shouldn't be treated like Non-Muslims. The educated amongst the Muslims are especially prone to this idea and present one or two statements of Mr. Mirza and imply that he vehemently fought the missionary onslaught with his speeches and his writings.

In *Roohani Khazain Vol 15 P489-490* the addendum entitled "Government-e-Alia say aik Ajizana Darkhast" Mirza Ghulam Ahmad presents the summary of his twenty years of oral and written work as being the effort to take the idea of Jihad from the hearts and minds of Muslims and to introduce the loyalty for the British Government and then he writes:

"I can vigorously state in front of this beneficent Government that this is my twenty year effort which no other Muslim family in British India can match. It is also a fact that to keep preaching along these lines for such a long time (i.e. twenty years) is not the work of any faint hearted person or a hypocrite but can only be done by someone who is a sincere well-wisher of this Government. I also admit that I used to debate with people of other religions especially when the writings of some of the preachers of Christianity had crossed the limits of decency. Particularly in one of the magazines "Nur Afshan" which was a Christian magazine out of Ludhiyana which produced some vile writings in respect of our Nabi (Sallaho Alaihe Wasallam) which used words such as "he was a robber, thief, an adulterer" in many of the their editions they printed that "he was in love with his daughter, a liar, and a gangster". **After reading these I feared that because the Muslims were impulsive it might result in them taking some harsh steps. Therefore I sincerely decided to cool down the**

situation and write a forceful rebuttal to these writings. Thus my replies carried a harsh tone because I wanted to cool the situation down and avoid a riot in the country. My conscious gave me the fatwa that it was necessary to use such harsh tone and tactics to cool down the impulsive people in Islam."

After a few sentences he writes:

"Thus what-ever transpired from me towards the preachers was to make some Muslims happy and I categorically state that I am the most obedient servant of the British Government amongst all other Muslims because of the following three things:

1) Firstly, due to the effects of my father.

2) Secondly, due to the beneficence of this Government.

3) Thirdly, due to the inspirations from God.
(Roohani Khazain Vol 15 P491)

Second reason for Mr. Mirza's debates was to impress the Muslims and gain their attention. The example of sugar coated poison in the name of Islam is Mirza's debate with Aryan Samaj on the topic of the Miracles of Prophets in which he tried to prove that miracles are particular to Prophets thus the presence of miracles in all ages was in fact his hidden effort to lay the foundations of his claim to Prophethood (in the future).

Literary Legacy:

In reality if we analyse Mirza's literary and educational services over a period of a quarter of a century we find that it all revolves around attempting to research a clear, unanimous and unambiguous belief of Islam (belief of finality of Prophethood) and to point towards the death of Messiah (Eesa) and emergence of Promised Messiah (himself). He tried to entangle the Muslims in

the Zilli and Buroozi Prophethood like the belief of trinity in Christianity and the concept of reincarnation in Hinduism. Whatever is left over is regarding the abrogation of Jihad and invitation towards undying loyalty towards the British Government. His time was the age of great political, moral and ethical depression for the Muslims of not only India but the rest of the world, but we find nothing in his works which is beneficial along the lines of preaching (as carried out by the Prophets). His attempts circled around works to destroy the unity and to create doubts and discord amongst Indian Muslims already victimised by religious strife.

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Mirzaiyat and the Islamic world

Islamic unity stems from the belief in Finality of Prophethood:

"Any such religious Jamaat which is historically associated with Islam but bases itself on new Prophethood and regards everyone who doesn't believe in "its" revelations as an apostate will be considered a danger to Islam by every Muslim. This is because Islamic unity stems from the belief in finality of Prophethood. Qadiyaniat is "internally" fatal to the spirit and goals of Islam. It contains so many elements of Judaism in it; as though it has an inclination towards it."

(Dr. Allama Iqbal in Harf-e-Iqbal)

Accomplishment of Colonial ambitions:

As far as the efforts made by the Qadiyani Jamaat (as described in the last chapter) in establishing the colonial rule all over the Islamic world we have only mentioned a few examples and we leave the judgement to every just individual! Is such a Jamaat not worthy of being called a "colonial Jamaat", which tried to destroy the unity of the Islamic world? Did the loyalty of the Qadiyanis not lay with the British while attempting to capture and enslave the whole Islamic world in its colonial clutches? They used to celebrate the victories of the British army as "their" own against the forces of the enemies (Muslims).

Iraq and Baghdad:

When the British wanted to capture Iraq and Lord Harding visited Baghdad for this reason, the famous Qadiyani paper Al-Fas'l

wrote, "Certainly the tour of this sincere British officer Lord Harding will yield good results. We are happy with the results of this tour, because God only entrusts the rule of a land to the one who wants to benefit the people and is worthy of it. Thus we say again that we are happy and since God's words are always fulfilled we hope that due to the expansion of the British Empire the field for propagation of Islam will also be widened and we will not only convert Non-Muslims to Islam but also revert Muslims to true Islam."
(Al-Fas'l: dated 11th of February 1915 vol2/Number103)

Eight years later the British captured Baghdad and the Muslims were defeated, and Al-Fas'l wrote:

"The Promised Messiah said that he is the "Promised Messiah" and the British government is his sword. The scholars all helpless against it, then why should we Ahmadis not rejoice?"

"Iraq, Arab or Syria we want to see the flash of our sword everywhere."

Justice Muneer also wrote this:

"During the first world war when the Turks were defeated and the British conquered Baghdad, they celebrated in Qadiyan."
(Report of the Enquiry Commission Punjab: Pg 208/209)

Justice Muneer also wrote:
"The founder of Qadiyaniat made a degrading comparison of the Islamic countries with the British Government."
(Report of the Enquiry Commission Punjab: Pg 9/208)

First Mirzai Governor after the fall of Iraq:

The Mirzais played such a key role in the fall of Iraq that the British appointed Major Habeeb-ullah (brother-in-law of Mirza

Basheer-uddin Mahmood) as the governor of Iraq in the beginning. Major Habeeb-ullah went to Iraq during the first world war and was a doctor there.

The Palestinian issue and from the birth of Israel till Now:
Al-Fas'l writes in volume 9 number 36:

"If the Jews don't deserve Jerusalem because they deny Eesa (Alaihes Salam) and Rasul-ullah (Sallaho Alaihe Wassallam) and the Christians don't deserve it because they deny Rasul-ullah (Sallaho Alaihe Wassallam) then surely (certainly) the Non-Ahmadis (Muslim) don't deserve it. If the question is posed that the Prophethood of Mr. Mirza is not proven then it should be asked according to whom? If the reply is that it is according to the ones who don't accept, then the Jews don't accept Eesa (Alaihes Salam) and the Christians don't accept Rasul-ullah (Sallaho Alaihe Wassallam)? If the opponents declare one of the Prophets is not sent by God then Rasul-ullah (Sallaho Alaihe Wassallam) wasn't sent by God according to millions of Jews and Christians. If the Non-Ahmadi brothers contend that only the ones that accept all the Prophets should deserve Jerusalem then we proclaim that there is no one who believes in all the Prophets except the Ahmadis."

Not only this but while the persecuted Muslims of Palestine were being expelled out of their homeland and the colonial dagger was being thrust into the Arab heart (in the form of Israel), the Qadiyani Jamaat was busy in creating a favourable atmosphere for Zionism and European Imperialism. One Qadiyani missionary writes:

"I contributed an article to a local paper which can be summarised as saying that this is the Promised Land which was given to the Jews. But due to their hostility towards the Prophets and especially towards the Messiah they were expelled from it and it was given to the Romans. Afterwards it was taken over by the Christians and then by the Muslims. Now the Muslims have also

lost possession of it and they should find out if they denied any of the Prophets? We have witnessed the justice, and the freedom to practise religion of the British Government here. We have tested it and we are at peace and there is no better Government for the Muslims. My article regarding the Holy Land was published here in a newspaper (England). The secretary to the Prime minister wrote a letter of gratitude and said that Mr Lloyd George appreciates the subject."
(Al-Fas'l: dated 19th of March 1918 vol5/Number75)

The practical activities of Moulvi Jalal-uddin Shams and Mirza Basheer-uddin Mahmood are not hidden with respect to the break-up of Palestine are not hidden from anyone. I think Moulvi Jalal-uddin Shams was sent to Syria as a missionary in 1926. The freedom fighters there tried to assassinate him when they discovered him. Eventually the cabinet of Taj-uddin Al-Hasan expelled him, so from there he went to Palestine and established a Qadiyani Mission in 1928. He served the global imperialism under the protection of the British till 1931. It is proven from "Tareekh-e-Ahmadiyat" compiled by Dost Muhammad Shahid Qadiyani that after the British declaration in regards to Palestine of 1917 Mirza Basheer-uddin Mahmood stayed in Palestine in 1924 and formed a plan of action after collaboration with the Governor Sir Clayton. Moulvi Jalal-uddin Shams was then appointed to guard the Jewish interests in Damascus.

(The monthly Al-Haqq, Akora Khatak: vol9/Number3 cited from "Tareekh-e-Ahmadiyat" compiled by Dost Muhammad Shahid Qadiyani)

The Qadiyani activities kept flourishing in Palestine till 1947. Infamous Qadiyanis such as Moulvi Allahditta Jalandhari, Muhammad Saleem, Chowdry Muhammad Shareef, Nur Ahmad, Muneer Rasheed Ahmad Shuqhtai continued their attempts to subjugate the Arabs. In 1934 Mirza Basheer-uddin Mahmood (the caliph of Qadiyan) laid the foundations of a new movement to

assist the designs and objectives of the Zionist colonialism by the name of "Tehrik-e-Jadid" and demanded a huge sum of money from the Jamaat for the political activities of this movement.
(Tareekh-e-Ahmadiyat: pg19)

The Palestinian Ahmadi Jamaat played the most important active role against Islam compared to all other Ahmadi Jamaats abroad. According to "Tareekh-e-Ahmadiyat" the Ahmadi Jamaats of Haifa and Madrasa Kababeer set examples of self-sacrifice and sincerity and were praised by Mirza Basheer-uddin Mahmood.
(Tareekh-e-Ahmadiyat: pg40)

Eventually when Israel was established in 1948 (according to the Balfour agreement) the original inhabitants of the land were found and expelled, but the Qadiyanis remained without fear. Mirza Basheer-uddin Mahmood himself writes:

"We certainly didn't have the importance in the Arab countries like we have in these countries (i.e. European and African), but we have achieved it i.e. in the centre of Palestine if there remained any Muslims they were Ahmadis."
(Al-Fas'l: dated 30th of March 1950 vol5)

Why wouldn't the Jamaat of Mirza Mahmood gain significance when he had fully cooperated with the Zionists in the establishment and the growth of Israel?

(The monthly Al-Haqq, Akora Khatak: vol9/Number2 cited from "Tareekh-e-Ahmadiyat" compiled by Dost Muhammad Shahid Qadiyani)

And when this rotten state of Israel was eventually established, all Muslims states continue to boycott it up to today; Pakistan has no official or non-official consulate there because the very existence of Israel is false according to Pakistan as Pakistan supports the Arabs in this regard. But their (Israeli) Zionist espionage centres

were built in Mount Karmal and Khababeer under the guise of Qadiyani missionary sites. Isn't it strange that there were no Christian missionary centres in Israel for a long time, and when they were eventually established Schlogorin (one of the chief Rabbis of Israel) pressed Dr Ramsey (Archbishop of Canterbury) and Cardinal Henam to impose restrictions on their activities in Israel, there was an organised movement in Israel against the activities of the Christian missionaries, Christians books were burnt and shops and centres were attacked and yet since 1928 none of the Jews have opposed the Qadiyanis or their spreading of literature? Doesn't that mean that they are providing protection to the Qadiyanis because they are working for their cause?

(The monthly Al-Haqq, Akora Khatak: vol9/Number2 cited from"Morning News Karachi" dated 26th of September 1973)

Isn't the Qadiyani mission in the heart of Pakistan's enemy (Israel) under the guise of propagation of Islam something to think about? No wonder various Arab groups have developed ill feelings towards Pakistan because from time to time they have protested regarding this issue with no avail as they claim that Qadiyanis are busy in sabotage activities against the war with Israel and also helping Israel in its plans of Zionist colonisation.

The Israeli Mission:

The activities of Mr Zafarullah Khan since the establishment of Pakistan in this regard are not hidden. When he was the foreign minister someone asked him about the Qadiyani mission in Israel to which he replied in the traditional devious manner, "The Government of Pakistan has no knowledge of it." However when this issue was highlighted in the Media recently a tactful answer was provided that these missions do exist but they run under the management of Qadiyan (India)! This is an absolute lie as proven by the copy of this report taken from the Annual Budget of "Tahreek-e-Jadid" of Rabwa (Pakistan) 1966-67; page 25 provides the details of the Qadiyani mission in Haifa Isarel.

تفصیل آمد خرچ مشنہائے بیرون

حیفا

(۱۳)

اسرائیل یونٹ

آمد

شمار	نام مدات	اصل وصول ۶۵-۶۴	بجٹ ۶۶-۶۵	بجٹ ۶۷-۶۶
۱	چندہ تحریک جدید	۳,۶۰۰	۱,۳۵۰	۱,۳۵۰
۲	چندہ عام وحصہ آمد		۱,۹۰۰	۱,۹۰۰
۳	زکوٰۃ		۱۰۰	۱۰۰
۴	عید فنڈ			
۵	فطرانہ		۱۲۵	۱۲۵
۶	متفرق		۱۲۵	۱۲۵
	میزان آمد	۳,۶۰۰	۳,۶۰۰	۳,۶۰۰

خرچ

عملہ

شمار	نام مدات	اصل اخراجات ۶۵-۶۴	بجٹ ۶۶-۶۵	بجٹ ۶۷-۶۶
۱	مرکزی مبلغین ۱	۹۶۲	۹۶۲	۹۶۲
۲				
	میزان عملہ	۹۶۲	۹۶۲	۹۶۲

سائر

شمار	نام مدات	اصل اخراجات ۶۵-۶۴	بجٹ ۶۶-۶۵	بجٹ ۶۷-۶۶
۱	اشاعت لٹریچر	۱,۰۷۶	۴۰	۴۰
۲	تبلیغی مجالس وعیدین		۶۰	۶۰
۳	دورے و سفر خرچ		۴۰	۴۰
۴	مہمان نوازی		۵۰	۵۰
۵	کرایہ مکان فرنیچر			
۶	بجلی پانی گیس وغیرہ		-	-
۷	سٹیشنری		۱۵	۱۵
۸	ڈاک تار و ٹیلیفون		۵۰	۵۰
۹	کتب و اخبارات		۵۰	۵۰
۱۰	متفرق		۵۰	۵۰
۱۱	اخراجات رسالہ البشریٰ		۶۰۰	۶۰۰
	میزان سائر	۱,۰۷۶	۱,۰۷۶	۱,۰۷۶
	کل خرچ عملہ و سائر	۲,۰۳۸	۲,۰۳۸	۲,۰۳۸
	ریلیز و مرکزی	۱,۵۶۲	۱,۵۶۲	۱,۵۶۲
	کل میزان	۳,۶۰۰	۳,۶۰۰	۳,۶۰۰

خلاصہ

آمد	۳,۶۰۰
خرچ	۳,۶۰۰
خالص	-

We also present here another proof of the existence of a Qadiyani mission in Israel by quoting the following excerpt from their own book "Our Foreign Mission" written by Mubarak Ahmad (grandson of Mirza Ghulam Ahmad) and published by Ahmadiyya foreign Mission Rabwa (Pakistan). He writes on page 68 and we reproduce "verbatim":

"The Ahmadiyya Mission in Israel is situated in Haifa at Mount Karmal. We have a Mosque there, a Mission house, a library, a book depot, and a school. The mission also brings out a monthly, entitled "Al-Bushra" which is sent to thirty different countries accessible through the medium of Arabic. Many works of the Promised Messiah have been translated into Arabic through this medium.

In many ways this Ahmadiyya mission has been deeply affected by the Partition of what was formerly called Palestine. The small number of Muslims left in Israel derive a great deal of strength from the presence of our mission which never misses a chance of being service to them. Some time ago, our missionary had an interview with the Mayor of Haifa, when during the discussion on many points, he offered to build for us a school at Khababeer, a village near Haifa, where we have a strong and well-established Ahmadiyya community of Palestinian Arabs. He also promised that he would come to see our missionary at Khababeer, which he did later, accompanied by four notables from Haifa. He was duly received by members of the community, and the students of our school, a meeting having been held to welcome the guests. Before his return he entered his impressions in the Visitors' Book.

Another small incident, which would give readers some idea of the position our mission in Israel occupies, is that in 1956 when our missionary Choudhry Muhammad Sharif, returned to the headquarters of the movement in Pakistan, the President of Israel sent word that he (our missionary) should see him before embarking on the journey back; Choudhry Muhammad Sharif

utilised the opportunity to present a copy of the German translation of the Holy Qur'an to the President, which he gladly accepted. This interview and what transpired at it was widely reported in the Israeli Press, and a brief account was also broadcast on the radio."

Allama Iqbal while analyzing the ideological similarities between the Qadiyanis and the Jews nearly 28 years ago said, "It (Mirzaiyat) contains so many elements of Judaism in it; as though it has an inclination towards it. This was a hypothesis, which could have been debated in 1936, but practical facts have now emerged to make it an undeniable reality.

The Qadiyani Jewish Partnership:

What are the goals of this alliance? We don't have to think too hard to find out! The enmity of the British (Imperialism) towards Islam is not concealed from anyone, neither is the challenge posed by the Zionists towards the Muslims and particularly towards the Arabs. Their common goals, mutual loyalties, and enmity towards Pakistan have resulted in the "logical" partnership and good relations between the Qadiyanis and Israel. Israel considers Pakistan its biggest enemy after the Arab world as evident by the words of the founder of Israel David Ben Gurian, which he uttered during a speech at the University of Sarboana (Paris) in August 1967:

"Pakistan is in fact an ideological challenge to us. The International Zionist movement neither should have any misconceptions about Pakistan, nor should they be careless in regards to Pakistan and the danger it poses!"

He further talks about the relationship between the Pakistanis and the Arabs:

"Thus we should quickly take steps against Pakistan. The ideology of Pakistan and its military strength can pose a danger to us in the future; hence we should cultivate friendship with India. As a matter of fact we should take advantage of the historical hatred and enmity that India has against Pakistan. This historical enmity is our wealth. We should seek to strike a deadly blow to Pakistan by assisting India through International means; this should be done with the utmost secrecy and vigilance."

(Jerusalem Post dated 19th of August 1967 cited in Nawai-e-Waqt Lahore dated 22nd of May 1972 and 3rd of December 1973)

What is "the ideology of Pakistan and its military strength" as described by David Ben Gurian, the words of famous Jew military expert Professor Hurter make it clear:

"The Pakistani army has extreme love for their Prophet, and it's the bond which strengthens the relationship between Pakistan and the Arabs. This poses a danger to the survival of Jews (globally) and is proving to be a hindrance in the expansion of Israel thus the Jews should try their best to eradicate the love for their Prophet from the heart of the Pakistanis."

(Nawai-e-Waqt Lahore dated 22nd of May 1972 and the Zionist organ in Britain "The Chronicle" dated 19th of August 1967)

Isn't it obvious in light of David Ben Gurian's words as to why Israel has allowed the existence of such a Jamaat in their country, which has its headquarters in Pakistan (a country which poses an ideological challenge to them)? Obviously a Jamaat which has been founded on false Prophethood and hatred against Jihad is well suited to the objectives of those who want to crush the spirit of Jihad and eradicate the love of our Prophet from the hearts of Pakistan army. It should also be noted that when the European and Zionist powers had the opportunity to further their objectives in East Pakistan, the Israeli foreign minister Abba Eban not only

praised but also made an offer to supply arms to the separatist movements.

This impression is further strengthened by the views expressed by the present Prime Minister of Pakistan Zulfiqar Ali Bhutto when he disclosed that Israeli funds were laundered into Pakistan and used in the 1970 elections. How did Israeli money end up in Pakistan and the how did Israeli plans (drafted in Tel-Aviv) against the very existence of Pakistan achieved their objectives when the only connection between Pakistan and Israel are the Qadiyani missions? These plans were highlighted by Zulfiqar Ali Bhutto during his interview to the editor of the Egyptian "Al-Ahram" Hasnaen Haikal.

If the Qadiyani Jamaat weren't a tool in the hand of the Zionists and active against Islam, the doors of Israel would have never opened on them. The Qadiyanis can try to hide behind the garb of "Islamic propagation"; but who are the targets of this preaching the Jews who have left their countries and gathered in Israel (based on religious bigotry) or the left-over oppressed Arabs who are already Muslims believing in Rasul-ullah (Sallaho Alaihe Wassallam) but victims of Zionism?

When Israel imposed its war on the Arabs in 1965 and 1973 (with the cooperation of the western powers) the Qadiyanis found an ample opportunity to show their loyalty. Operations were carried out against the Arab freedom fighters with the assistance of the Qadiyanis, in addition they also infiltrated these organisations under the garb of Islam (for espionage). During the recent Arab-Israeli conflict the showed the same undying loyalty (with Israel) as did showed previously with the British during their occupation of India. Their support for Israel also comes from one of the self-proclaimed prophesies of Mirza. This is not a prophecy rather a suggestive line of action in regards to enmity of Islam and Arabs, and it says:

"God has informed me that great destruction will befall the world. Syria will be the centre of this catastrophe. So O Sahibzada (Pir Sirajulhaq Qadiyani) my son will be the promised Messiah at that time and God has associated these circumstances with him. Our movement will flourish after that and many kings will join our movement, you should learn to recognise the Promised Messiah."

Turkey and the Ottoman Empire:

The address of the Qadiyani Jamaat to Edward McLaigan (Lieutenant Governor of Punjab) as printed in Al-Fas'l dated 22nd of December 1909:

"We would like to state that as far as religion is concerned we have no connections with Turkey. We are bound by our religious beliefs to accept someone as our religious guide who is a successor of our Promised Messiah and we are also religiously bound to accept as king the ruler of the country in which we live. Thus our Khaleefa is the (currently) second successor of the Promised Messiah and our king is his Majesty the king of England. The Turkish king is not the Khaleefa of Muslims."

Furthermore the following announcement was made by the Department of General Affairs Qadiyan and was published by Al-Fas'l on 22nd of December 1909:

"An address of the Khilafat conference to the Viceroy was published in the "Leader" dated 21st of January 1920 which contains a name Muhammad Ali Qadiyani before the name of Maulvi Sanaullah Panipatti amongst the signatories. The word Qadiyani has been added to the name Muhammad Ali to deceive people, because he is not an Ahmadi belonging to Qadiyan who accepts the king of Turkey as the Khaleefa of Muslims. It seems that Maulvi Sahib is the leader of the Lahori Jamaat, but he has no right to use the word Qadiyani with his name because firstly he is not from Qadiyan and secondly no Ahmadi from Qadiyan has a

right to hold the belief that the king of Turkey as the Khaleefa of Muslims."

The Qadiyanis worked alongside the British in attempting to break up the Khilafah, this fact can be ascertained from the magazine "Al-Qadiyani" which was published in Damascus and highlighted the roles and responsibilities of the Qadiyanis in this regard. During the first world war the British had sent Waliullah Zainul-Abideen (brother-in-law of Mirza Basheer-uddin Mahmood) to the Ottoman Empire, where he was appointed as a Lecturer in Islam in Al-Quds University on the request of Jamal Pasha (the commander of the fifth division). But when the British entered Damascus he discarded his garb of Lecturer in Islam and joined the British forces, and lead the campaign to make the Turks and the Arabs fight each other. When the Iraqi Government became aware of him, the Indian Government forcefully requested to extend his stay but due to non-acceptance by the Iraqi Government, he came back to Qadiyan and was appointed the Director of General Affairs." (Ajami Israel: pg27 cited from Al-Qadiyania)

After quoting these facts Al-Qadiyanis has written that there is no place for Mirzais in any of the Arab countries, and even Pakistan has become the target of Arab hostility because of the Qadiyanis activities. Even after the fall of the Ottoman Empire and during the reign of Mustafa Kamal Ataturk the Qadiyanis continued their devious plans and it is commonly known and accepted that two Qadiyanis went to Turkey as the member of Mustafa Sagheer's team. It is famously known about Mustafa Sagheer that he was a Qadiyani and was appointed to assassinate Mustafa Kamal Ataturk but was killed when his plans were leaked.

Afghanistan:

The details of devious letters and opposition to Jihad in respect to the Government of Afghanistan have already been highlighted, here are some more facts:

An appeal to the League of Nations against Afghanistan:

Mirza Basheeruddin Mahmood (the second caliph of Qadiyanis) made a forceful appeal to the League of Nations that recently two Qadiyanis were stoned to death in front of 15 constables and one superintendent because of religious differences. Therefore the Government of Afghanistan should be consulted and such a Government is not worthy of having cordial relations with civilised countries.
(Al-Fas'l: dated 28th of February 1925 vol12/No95)

Ameer Amanullah Khan started a war against the British in foolishness:

Mian Mahmood Ahmad said in his Jummah Khutbah printed in Al-Fas'l dated 27th of May 1919:

"The current war during the reign of Ameer Amanullah Khan in Kabul against the British is foolishness. It is the duty of the Ahmadis to help the Government, because it is our duty to obey the Government and also because the war in Afghanistan carries a new importance to us since Afghanistan is the land where many of our invaluable comrades were killed without reason, with oppression and with cruelty. Thus Kabul is the place where it is forbidden to preach Ahmadiyat and the doors of truth have been shut on it. Therefore it is the duty of the Ahmadis to stop these oppressive acts by helping the British Government, so try to let the branches shot forth from you which have been prophesied by the Promised Messiah.

The extraordinary help given by the Qadiyanis in the Kabul war to the British:

During the war with Kabul we offered help above and beyond our capabilities to the British. In addressing Lord Reading the Qadiyani Jamaat described their wartime activities by stating that

during the war with Kabul our Jamaat had donated a double company and the names of one thousand men for enlistment in addition to all other sorts of help. And our Imam's younger brother voluntarily served in the transport corps for six months
(Al-Fas'l dated 4th of July 1931)

Imperialistic and Zionist activities in the African countries:

Africa is the last continent from where the British left their colonies. Some of the areas are still under British control even today. The Qadiyanis set up their centres to further the cause of British Imperialism (and espionage) in western Africa from the beginning. The following is taken from "The Cambridge History of Islam" printed in 1970, page 400:

"The Ahmadiyya first appeared on the West African coast during the First World War, when several young men in Lagos and free town joined by mail. In 1921 the first Indian missionary arrived. Too underground to gain a footing in the Muslim interior, the Ahmadiyya remained confined principally to Southern Nigeria, Southern Gold coast, and Sierra Leone. It strengthens the ranks of those Muslims already loyal to the British, and it contributed to the modernisation of Islamic organisation in the area."

It is evident from this excerpt that the Qadiyanis confined themselves to Southern Gold coast, and Sierra Leone and like "Subjugated India" kept preaching against Jihad and to be loyal to the British Empire. Recently a book published entitled "Africa Speaks" which discusses the tours of Africa undertaken by Mirza Nasir Ahmad is a self-evident proof of the treacherous activities undertaken by the Qadiyanis in Africa. Please consider the following statement of the book on page 93:

"One of the main points of Ghulam Ahmad has been the rejection of "Holy Wars" and "forcible conversions".

In the African Island of Mauritius, a book entitled "The Muslim in Mauritius" was published in 1967 by Mumtaz Umarit with the foreword by the Prime Minister of Mauritius. This book goes to great lengths in highlighting the destructive activities of the Qadiyanis which have created problems for the Muslims. He also talks about the most significant case in the history of Mauritius Supreme court regarding the Rosehill Mosque in which Chief Judge Sir A. Herchaseodore delivered the verdict, "Muslims are one nation and Qadiyanis another."

After reading the book we find that they (again) entered there under the garb of British forces to further the cause of British Imperialism. He writes that two soldiers belonging to the Qadiyani religion by the name of "Deen Muhammad" and "Babu Ismael Khan" belonging to the 17th Rifle Regiment continued their missionary activities (the context of missionary activities while in the army is worth thinking!) till 1915.
(For further details please see Al-Mimbar Faisalabad vol9: sheet 22)

"Two years ago two new missionary schemes were opened for Africa by the name of "Nusrat Jehan Reserve Fund" and "Aagay Barho". They were inaugurated in London and Mirza Nasir opened the accounts for them."
(Al-Fas'l (Rabwa) dated 29th of July 1972)

The Qadiyani missionaries maintain a link with the High Commissions of African countries in Britain and these missionaries function under the protection of the British Ministry of Foreign Affairs.

When some people asked the British Ministry of Foreign Affairs as to why the Qadiyani missions exist only in the British colonies, as to why the British provide protection to them, and as to why the British appear to be more generous towards them then other missionaries? The answer was given that the goals of the Empire are different to those of missionary work. It is now obvious that the

Empire preferred to further its Imperialistic goals on the newly subjugated colonies and the Qadiyani missionaries provided this service rather then the Christian missionaries.

The forerunners of Zionism in Africa:

In addition to protecting the British interests in Africa they are also the forerunners and the most staunch and loyal supporters of Zionism. The tour undertaken by Mirza Nasir during the 13th of July 1973 and the 26th of September 1973 to various foreign countries was purely for political reasons, and the secret meetings held in the Mahmood Hall in London were to further the Zionist cause.
(The monthly Al-Haqq, Akora Khatak: vol9/Number2)

According to Al-Fas'l (Rabwa) the press secretary of the London mission Khawaja Nazeer Ahmad met with the ambassadors of the countries earlier visited by Mirza Nasir Ahmad. The press secretary writes:

"In order to introduce our services and efforts to these six West African countries the honourable Basheer Ahmad Khan (Imam Masjid Fasal London) led a three man delegation which included me, Chowdry Hidayatullah (Senior Secretary Pakistan consulate) and Khawaja Nazeer Ahmad (Press secretary Masjid Fasal London). We met his Excellency H.V.H. Seiki the High Commissioner of Ghana in London."
(Al-Fas'l (Rabwa) dated 28th of June 1972)

The activities of these Qadiyani organisations can be guessed from the fact that WZO (World Zionist Organisation) and "Jewish Agency" of Israel now openly admit that they use Qadiyanis and these reports in the media have become a source of concern for the Arabs. The African countries which broke relations with Israel after the Arab-Israeli conflict were pressurised by the Qadiyanis by joining with anti-government movements.

The fortune of millions:

Where do the millions spent on these objectives in Africa come from? This puzzle has even baffled the famous Arab writer Allama Mahmood As-Sawaf, he writes on page 253 of his recent book "Al-Makhtat Al-Istamariya Limakafatihil Islamiyya":

"This Kaafir Jamaat has always spread corruption on Earth in opposition to Islam, and its activities are particularly on the rise in Africa. I received a letter from Eastern Africa (Uganda) in this regards which mentioned the distribution in large numbers of the book "Hamamatul Bushra" by Mirza Ghulam Ahmad (impostor) who they consider to be the Promised Messiah. This book is filled with heresy, disbelief and misguidance.

This letter which is written to me by a prominent leader and preacher of the Muslims says, "The daily activities of the Qadiyanis are a serious source of concern for us and Islam. These people are spending money in such large quantities that it is beyond explanation, obviously these amounts can only come from Imperialists and their missionaries. I have received reliable and authentic information that the annual budget of their centre set-up in Addis-Ababa (Ethiopia) for the sake of enmity towards Islam is 35 million dollars."

Who knows as to what part 35 million dollars have played in the destruction of Muslims in Addis-Ababa (Ethiopia) during the past few years? If this mystery can be unravelled then it will be easier to believe the news of the collection of 9 billion Rupees for the Jubilee Fund scheme when the request was only made for 1.5 billion Rupees by Mirza Nasir Ahmad as cheerfully reported to its readers by Al-Fas'l on the 5th of March 1974.

It should now make sense as to why Africa still hasn't totally become free of the British and is the centre of global Zionist objectives. One of the reasons (in addition to many others) is the

activities of the Qadiyani Jamaat, which has a history of treachery against Islam.

Organisations for the benefit of Indian Muslims and the Qadiyanis:

Now we will attempt to highlight the role of the Qadiyanis in sabotaging various organisations set-up to benefit the Muslims of (undivided) India, and from the emergence of Pakistan till now their activities in trying to break-up Pakistan, set-up a Qadiyani state within Pakistan or establish Akhund (undivided) Bharat (India).

It has been described earlier that during the British rule in India, the Qadiyanis opposed, infiltrated and tried to sabotage all of the movements setup for the revival of Muslims in India. They spied and provided valuable information to the British regarding these organisations. On one hand their espionage activities as described continued in African and Arab countries, and on the other Mr. Mirza (when the Ulama declared India Darul Harb) deviously informed the British of the names of these Ulama by using the issue of Jummah. Friday is a holy day amongst the Muslims and Mr. Mirza proved his undying loyalty to the British by advising the British to use this day to identify the "rebels".
(Majmooah Ishtiharaat Vol 2 P223-224)

In another pamphlet Mirza has proudly described one of his major espionage breakthroughs and stated that a map has been created to help identify such foolish Muslims who secretly consider India "Darul Harb". These maps have been created so that the names of these ungrateful ones can be preserved for our benevolent Government, and they are kept (on file) just like a political secret. Further on it describes the sending of these maps which contained the names and addresses of such people (rebels of the Government).
(Majmooah Ishtiharaat Vol 2 P227)

Another example is the opposition to the memorandum of the "Anjuman-e-Islamiyya Lahore" which contained the demands of economical and educational uplifting of the Muslims, and promotion of the Urdu language. Mr. Mirza forcefully opposed these demands and said that we should win the hearts of the British by proving our loyalties to them. He also said that instead of such memorandums the "Anjuman-e-Islamiyya Lahore" should concentrate on getting fatwas from the scholars of Sub-continent regarding the impermissibility of Jihad against the benevolent British Government and after getting these fatwas attested by the major Ulama they should be spread under the title of "Memoirs of the scholars of India".
(Roohani Khazain Vol 1 P139)

When the Muslim League was founded in 1906 its aim (then) was to work for the economic uplifting of the Muslims (in comparison to the Hindus), Mr. Mirza not only refused to be part of it but also disliked its formation and said, "Tomorrow this Jamaat can work against the British."

(Government ki Tawaju kay Laiq by Mirza Ghulam Ahmad and Seert Masih Mao'od pg 43/44)

His (Mirza's) successors continued his plan of action. In 1931 the formation of the "Kashmir Committee" and eventually its break-down due to the covert activities of Mirza Basheer-uddin when Allama Iqbal separated from it are also examples of Qadiyanis sabotage activities. These things have become part of history. Allama Iqbal even discovered reliably that:

"The president of "Kashmir Committee" Mirza Basheer-uddin Mahmood and Secretary (Abdur-Raheem) continued the "noble" task of providing informing to the Viceroy and the British officials."
(Punjab ki Siasi Tahreekain: pg210/Abdullah Malik)

These espionage activities are such a sacred part of Qadiyanism that they are spread only in the Sub-Continent but also in the Islamic world. Even today these Qadiyani missions are acting as Intelligence gathering centres from East to West (In Asia, Africa, and Europe) for the enemies of Islam under the garb of Islam. Some more details of these activities and their financial network will be provided later.

In the words of Allama Iqbal the Qadiyanis are afraid of the political awakening of the Indian Muslims because if the Muslims gain their political dignity then they would never succeed in creating a new ummah for an Indian Prophet by posing as being part of the ummah of the Arab Prophet.

(Harf-e-Iqbal: pg141/142)

There was no place for cooperating with the Muslim organisations setup for the social, and economical uplifting of Muslims in the Jamaat which declared all contacts with the Muslims as Haram. When a Mirzai said that since the goal of the Promised Messiah was propagation of Islam then we should cooperate with other Muslim organisations, Syed Sarwar Shah Qadiyani forcefully forbade this in Al-Fas'l (dated 20th of January 1915) and said on oath that the Promised Messiah had no connection with Non-Ahmadis in his life, he never asked Non-Ahmadis for donations. If this was Ahmadiyat then he should have been happy and attended the meetings of the people who stood up for the propagation of Islam in his time, or gave donations to them; but he never did! When the permission was sought of Mirza Basheer-uddin Mahmood to participate in a movement to gather funds for the benefit of Muslim orphans and widows, he said that there is no reason to collect donations after mixing with the Muslims.

(Al-Fas'l (Qadiyan) vol10: pg 45 dated 7th of December 1922)

Akhund Bharat (The realisation for Hindu Qadiyani cooperation):

The alliance between the British and the Qadiyanis existed but when the British hold on India weakened due to the freedom movement and global political circumstances Mirza Basheer-uddin Mahmood (the second Khaleefah of Mirza) turned a new leaf and started to support the Congress. On the other hand the Hindu mind realised the importance of having a fifth column amongst the Muslims and started to support the Qadiyanis. The shrewd mind of Pundit Jewaharlal Nehru who was a self-proclaimed "Socialist" realised the usefulness of the Qadiyanis and personally picked up the mantle of supporting them (even though the Qadiyanis were a purely religious organisation). Despite his asterism he wrote three consecutive articles entitled "Muslims and Ahmadis" in the "Modern Review Calcutta", and eventually debated with Allama Iqbal on this issue. These debated were highly publicised and there is no reason to repeat them here.

In short Allama Iqbal explained to them that due to their undying loyalty towards the British they are neither useful to neither us nor you, only then he fell silent. When Pundit Jewaharlal Nehru returned from London as the leader of Indian National Congress for the first time he stated that as long as they (Qadiyanis) are active in India the success of the freedom movement is difficult. However till their Imperialistic objectives hadn't become clear on the Hindus they were the obvious choice to undermine the Muslims and even today they continue to be a tool in the hands of India for its espionage and destructive activities because of a common belief in "Akhund Bharat (undivided India)" and the physical location of Qadiyan in India.

However as soon as it was realised that British will be leaving India, Qadiyan became the centre for Hindu activities. When Pundit Jewaharlal Nehru visited Lahore on the 29th of May 1936 the Qadiyanis (under the instruction of their leader Mirza

Basheer-uddin Mahmood) and leadership of Asad-ullah Khan (brother of Zafar-ullah Khan) gave him a warm welcome according to "Tarjuman Paigam-e-Sul'h" dated 3rd of June 1939, an from hereon the Qadiyani Congress relationship went from strength to strength.

Who would be happier at the declaration of "drying of the breasts of Makkah and Madina" and the condemnation of all Muslims to be Kuffar than the Hindus? Just as the Jews turned away from Jerusalem to Samarya, the Qadiyanis attempted to turn the Muslims away from Makkah to Qadiyan and laid the foundation of Masjid Zirar (a Mosque built in Madina by the hypocrites in the time of the Prophet), the Hindu leaders greatly applauded their efforts. Thus the following statement of a prominent Hindu leader Dr Shankardas is sufficient in this regards which was published in Vande-Mataram:

"If there is any ray of hope to the Indian Nationalists it is this Ahmadiyya movement. It's a fact as more Muslims respond to this movement they will consider Qadiyan their Makkah. This is the only movement that can clean the Muslims of the effects of the Arab culture and Pan-Islamism. Just as when a Hindu converts to Islam his belief shifts from Ram Krishan Geeta and Rama'en to the Holy Qur'an of Muhammad and the Arab land (i.e. Makkah) similarly when a Muslim becomes a Qadiyani his love for the Prophet decreased and his Khilafah comes from Arab into India.

An Ahmadi no matter where he is the world faces Qadiyan to gain spiritual enlightenment. Thus the Hindus and the Congress want from the Muslims to at least do pilgrimage at Qadiyan if not Hardawar (a Hindu sacred city). "
(Gandhiji's Vande Mataram dated 22nd of April 1934)

The following words of "Tarjuman Paigam-e-Sul'h" dated 21st of April 1945 further clarify the facts:

"The statements of the Hindu leaders and the media are enough to make the Muslims realise that the whisperings between the Hitler of Qadiyan (Mirza Basheer-uddin Mahmood) and Pundit Jewaharlal Nehru recently were due to the agreement which highlights what Mahmood will do to break the strength of the Muslims and what congress will pay for the services.

Reasons for the opposition to the creation of Pakistan:

The statements produced in this section will highlight the severity of opposition by the Qadiyanis to the creation of Pakistan. Firstly in this regard they tried their best to have the British rule (which they considered to be a mercy from God) extended. When they realised that the British rule will have to end they put their weight behind the movement for "Akhund Bharat" simply because for their activities they needed a base which was either Non-Muslim or not much Muslim so that they could continue to target innocent Muslims while showing their loyalty to the rulers. An independent Muslim state would prove to be disruptive to their objectives as evident from these statements:

1) *If we go out from here (British rule) then we won't be able to survive in Makkah or Turkey.*
   (Malfoozat-e-Ahmadiyya: vol1:P312)

2) *I cannot do my work efficiently in Makkah, Madina, Turkey, Syria, Iran or Afghanistan but only under the rule of this Government (British) for whose prosperity I pray. (Majmooah Ishtiharaat Vol 2 P370 Footnote)*

3) *Think about where you would go if you get away from the shade of this Government? Every Islamic state is willing to kill you because in their eyes you have become Kaafir and an apostate.*
   (Majmooah Ishtiharaat Vol 3 P584)

4) *In Al-Fas'l dated 13th of September 1914 it was explained after giving the examples of three big Islamic states Turkey, Iran and Afghanistan that we will never be able to gain freedom to achieve out objectives and will reach the same fate (in these countries) as that of Mirza Ali Muhammad Baab in Iran, Bahadur-ullah in Turkey and the Mirzai missionaries in Afghanistan.*

5) *Someone asked Mirza Basheed-uddin Mahmood about the loyalty to the British and overt and covert cooperation with them to the extent of enlisting our people in their war? He replied (refereeing to Promised Messiah) that till the Ahmadi Jamaat becomes capable of governing it is vital that this (British rule) wall (of protection) be supported so that the rule doesn't go into the hands of such (obviously Muslims) who would be harmful to the Ahmadi cause.*
(Al-Fas'l (Qadiyan) dated 3rd of January 1945)

These were the real reasons for the opposition of the creation of Pakistan.

Muslims opposition to the division of India:

There is no doubt that apart from the Ahmadis there were other Muslims also opposed the creation of Pakistan, but their reasons were completely different then those of the Ahmadis. Some of the Muslims regarded the creation of Pakistan as harmful for the Muslims of India whilst others regarded it as beneficial, therefore the differences were based on political insight. Both groups believed in Islam (as understood by the earlier generations) and they didn't base their differences on self-proclaimed inspirations or on the revelations of a new-founded Prophet; above all when Pakistan was created the opposing Muslims spent all their efforts in trying to strengthen the new Muslim state (unlike the Qadiyanis). On the contrary Mirza Mahmood declared that the concept of "Akhund Bharat" was ordained by God and it's the

demand of Mirza Ghulam Ahmad's Prophethood. Thus by giving this concept a religious twist all Qadiyanis were duty bound to work for "Akhund Bharat", and everyone (till now) who has worked against this has actually worked against the will of God.

The concept of "Akhund Bharat" was necessary amongst the Ahmadis as they consider a Non-Muslim beneficial in comparison to a Muslim state. Even today they regard India to be useful in comparison to Pakistan which is a small Muslim state. But to top it all off the inspirations of Mirza in this regard his given this concept a religious importance amongst the Qadiyanis.

Efforts to somehow unify India again:

Thus on the 3rd of April 1947 at the marriage ceremony of the nephew of Chowdry Zafar-ullah Khan, Mirza Basheer-uddin Mahmood mentioned one of his dream and while describing the interpretation of this dream and Mirza Ghulam Ahmad's prophesies in this regard said in the presence of Chowdry Zafar-ullah Khan:

"As far as I have pondered over the Prophesies of the Promised Messiah and the will of God as regards to his Prophethood I have reached the conclusion that we should live in India with all other nations and maintain associations with Hindus and Christians.

In fact when a movement gets its support from a strong nation like India its success is assured. Its the will of God that he provided such a huge base for Ahmadiyyat, it appears that He wanted to unite India on one stage and put the yoke of Ahmadiyyat in everyone's neck. Thus we should try to eradicate this Hindu-Muslim question so that all nations can live in harmony and the country is saved from further divisions. God wants all nations to be united so Ahmadiyyat can prosper in this huge base. This is a difficult task but its results will be exceptional. Thus the dream points to this, it is possible that temporarily the two nations will

live separately, but we should try that this period is shortened. In short we want "Akhund Bharat" so that all nations can live in peace and harmony."
(Al-Fas'l (Qadiyan) dated 17th of May 1947)

Demands of a Vatican like state (Treachery at the time of marking Pakistan):

Firstly the Qadiyani Jamaat was in forceful opposition to the division of India, but when the announcement was made of the partition another deadly blow was given to Pakistan. The district of Gordhaspur which has the city of Qadiyan was awarded to India (instead of Pakistan). At the time when demarcation of the two countries was in progress Congress and Muslim League were presenting their argument, the Qadiyani Jamaat presented its own petition different to that of the two parties. The petition outlined their numbers, their services in the armed forces and in the civil sector and other details and thus demanded a separate Vatican like state. The commission discarded their demand for a Vatican like state but their petition served to drive the Muslim population into a minority and thus this strategically important district was awarded to India. This also showed India the way to swallow Kashmir and thus Kashmir was cut off from Pakistan.

Thus Syed Mir Nur Ahmad (former Director of education) writes in his memoirs "Marshal-Law say Marshal-Law tak":

"Now it is obvious that changes were made to the award between 17th and 19th of August after it was signed. The question is whether the division of Gordhaspur was included in the agreement signed by Sir Radcliff on the 8th of August or was it amended by Lord Mountbatten? The rumour is that he did and the file of District Ferozpur proves it. If illegal amendments can be made to one part of the award then the same can happen to the other parts as well. The Muslim members of the Punjab demarcation commission were convinced after their conversations with Sir Radcliff that District

Gordhaspur was being awarded to Pakistan but when the announcement was made neither District Gordhaspur nor District Ferozpur was awarded to Pakistan (except for the Tehsil of Shakargath). It's difficult to say as to whether the strategic importance of the Tehsil of Pathankot in District Gordhaspur (in view of Kashmir) was discussed by the commission or not, probably the commission wasn't aware of it but the same cannot be said regarding Lord Mountbatten. He must have known that by giving the Tehsil of Pathankot to either side what sort of strategic gateways can be opened. Just as he performed with utmost treachery and sided with the Congress it is not unbelieveable that he acted with enmity towards Pakistan and Sir Radcliff wasn't fully aware of the facts. It should also be noted that Chowdry Zafar-ullah Khan who was then representing Muslim League presented the Ahmadiyya point of view separately from the Muslim point of view. Even though the Qadiyani Jamaat wanted to join Pakistan but their separate petition (from the Muslims) served to undermine the numbers of the Muslim majority. Even if the Qadiyani Jamaat hadn't served a separate petition the decision regarding the District of Gordhaspur would have probably been the same but this act of Chowdry Zafar-ullah Khan was still very strange!
(Mashriq dated 3rd of February 1964)

Now observe the following statement of one of the members of the commission Justice Muhammad Muneer:

"Now come towards the District of Gordhaspur was it not a Muslim majority area? There is no doubt that the Muslim majority in this area was slim, but by awarding the Tehsil of Pathankot to India the Muslim majority (in the rest of the District) would have been significant.

Moreover why was the Tehsil of Shakargath partitioned when it was a Muslim majority area? If it was for some reason then why wasn't the River Ravi or one of its tributaries accepted as a natural boundary. On the contrary the western shore of this river

where it enters Punjab was made the boundary. Was the District of Gordhaspur given to India because it was intended to give Kashmir to India? I am forced to mention that the Qadiyanis chose to represent themselves separately to the Muslims I never understood the reason. Had they not been supporting Muslim League from the beginning we would have forced to accept this unpleasant possibility? Perhaps by submitting a separate petition they intended to strengthen the position of Muslim League but then they submitted facts and figures regarding different parts of Tehsil of Shakargath to support the contention that the areas between Bhain canal and Basantar canal were of Non-Muslim majority. They also submitted that if the area between the Uch canal and Bhain canal will be awarded to India then the certainly the area between Bhain canal and Basantar canal should automatically go to India. Off course this area was awarded to Pakistan but the Qadiyanis created quiet a problem for us in regards to the District of Gordhaspur.
(Nawa-e-Waqt dated 7th of July 1964)

The worst part of this saga is on one hand the Qadiyanis were filing a separate petition for District of Gordhaspur, and on the other another Qadiyani (and a self-proclaimed servant of the Khaleefa) Chowdry Zafar-ullah Khan was representing the position of the Muslim League. It is worth mentioning their belief in regards to "Akhund Bharat" that they regard it as the will of God and the reason for the appointed of the Prophet. Isn't it foolishness to have such a person represent Pakistan whose conscious doesn't support this position, moreover isn't it hypocritical for Chowdry Zafar-ullah Khan to take the case of representing Pakistan? In any case Chowdry Zafar-ullah Khan was representing the Muslims while on the other hand his Ameer (Mirza Mahmood Ahmad) was submitting a separate petition; this double edged sword struck and ended in awarding three Tehsils of the District of Gordhaspur to India thus paving the way for the annexation of Kashmir.

Political activities and ambitions (Anti-Pakistan activities):

Now we shall investigate the political ambitions of a Jamaat formed purely on religious grounds.

The Mirzais play several games at the same time, on one hand they hide behind the garb of religion and propagation of Islam (a purely religious reason) and on the other hand their political activities continue with full force to realise their political ambitions. If the Muslim majority highlight their activities they call upon the International conscious and cry for help as an oppressed religious minority. The recent propaganda of Chowdry Zafar-ullah Khan in London is a classic example of this duality.

Not religious but Political:

The reality disappears before one's eyes because of this duality and the International community really think that the fanatical Muslim majority of Pakistan wants to crush a tiny religious minority. But the facts will become evident from the following excerpts regarding their role in the politics of the country. Mirza Mahmood Ahmad said in this Jummah Khutbah of 1922:

"Don't when God will give us the rule of the world, we should prepare ourselves for the eventuality."
(Al-Fas'l dated 27th of February and 29th of March 1922)

The speech of Mirza Mahmood Ahmad was published in Al-Fas'l earlier on the 14th of February 1922:

"We Ahmadis want to set up a Government."

He said in 1935:
"These thorns will not be removed from your paths till you establish a Government."
(Al-Fas'l (Qadiyan) dated 3rd of January 1945)

After 1945 these ambitions of leadership were commonly found in their writings:

Justice Muneer has written in his report:

"It is revealed from their writings during 1945 and 1947 that they were dreaming of inheriting the Government of the Sub-continent."
(Report of the Enquiry Commission Punjab on riots: Pg 209)

The curtain is further raised from these covert political ambitions from the first European convention held in London in 1965 which was inaugurated by Chowdry Zafar-ullah Khan. Jang Rawalpindi reported in its first edition of 4th of August 1965:

"(London 3rd of August: Jang Reporter) The first European convention in being held in London attended by Qadiyanis from all over Europe and inaugurated by the Chowdry Zafar-ullah Khan (Judge International Court Hamburg). Convention will continue till the 7th of August. The Jamaat has established its missions in 75 countries and it holds 18 centres in Britain alone. The attendees in the convention have forcefully stated that if the Jamaat was to come to power it will impose heavy taxes on the rich and redistribute the wealth to the poor. Interest based system and Alcohol will be banned."

Please ponder over the underlined words, are these the objectives of a religious organisation?

Plans of a Qadiyani state within Pakistan:

Mirza Mahmood started to announce in the beginning of 1952:

"If we try and work hard we can start a revolution before the end of 1952. (Further on he said) please don't let 1952 go by, we must make our enemy feel that Ahmadiyyat is an irrepressible force to

be reckoned with and should fall straight into the lap of Ahmadiyyat"
(Al-Fas'l dated 16th of January 1952)

It should be noted that this announcement was made after consulting the Qadiyani officials holding high military and civilian positions in Pakistan, and within 15 months of this pronouncement the riots of Punjab were the result.

The announcements of Mirza Nasir in this regard and the readiness of 10,000 horses and other proclamations which appeared in the media are known to all.

These are just the highlights of their political ambitions, whereas the following Qadiyani aims continued to come to surface after the creation of Pakistan:

1) *To somehow take over the political infrastructure of Pakistan.*
2) *If not then at least one Province or area should be given the position of a Qadiyani state.*
3) *To utilise the important resources and positions of all internal and external means of the country for their ambitions.*
4) *To occupy all leading official positions in the country.*

The role of Sir Chowdry Zafar-ullah Khan:

The achievements of these aims were hotly pursued when Sir Chowdry Zafar-ullah Khan held the office of the Foreign Minister of Pakistan. He used to proudly say that whether he goes to China or America he will propagate Qadiyaniat. He used to consider himself a humble servant of the Ameer and Qadiyaniat a sapling planted by God himself, and even used to say that if the personality of Mirza Ghulam Ahmad is taken out then the position of Islam as a living religion is untenable. He used to communicate these ideas

not only in personal gatherings but also in Qadiyani Tableeghi gatherings (despite being a Government official).

After the creation of Pakistan the sensitive post of the Foreign Minister (which looks after the consulates abroad and relations overseas) was awarded to such an individual regarding which Shaykhul Islam Maulana Shabbir Ahmad Usmani wrote to the Prime Minster that if the bitter pill of the appointment of such a person on an important post is swallowed today then one should get ready to swallow poison tomorrow.

But this advice wasn't heeded. Sir Chowdry Zafar-ullah Khan took advantage of his position (illegally) before the partition but after the partition his activities were increased. He strengthened the Qadiyani cause in foreign countries, and used the resources of Pakistan to further Qadiyaniat. Foreign exchange was misused and these sorts of news in the media disturbed the Muslims greatly and objections were raised in the National Assembly many times.

Amongst the demands after the riots of 1953 by "Swad-e-Azam" was of the removal of Qadiyanis from key positions in the Government. But we had become so helpless in front of the western powers that the then Prime Minister (Khawaja Nazim-uddin) categorically stated that there is nothing he can do in regards to the appointment of Sir Chowdry Zafar-ullah Khan.

Another side of his character came into light during the Press conference on the 5th of June 1974. The details of this conference have been reported in Pakistani newspapers.

In any case this is just one example of how someone can harm the interests of the Nation when put in charge of such a sensitive position.

Plans to hold key positions in all strategic departments:

The Mirzais already had plans to capture key positions in mind. Their writings, speeches and announcements prove their ambitions. Mirza Mahmood Ahmad said:

"Until our people are present in all departments we cannot take work from them. For example the department of Military, Police, Administration, Railways, Finance, Customs, Engineering etc. These are a few key places from where our Jamaat can preserve its existence. Our youth join the Army in large numbers therefore our percentage in the military is higher then all other departments but we cannot preserve our rights from the Military alone, all other departments are empty. When you send your sons for employment do it in such a way that the Jamaat can benefit. You can earn money this way and the voice of the Jamaat will be heard and spread all over.

(Khutbah by Mirza Mahmood cited in Al-Fas'l dated 11th of January 1952)

The importance of holding key positions and demands of their separation:

Their occupation of key positions (in respect to their percentage in the populating) is disturbing to the Muslims. If the Muslims were to demand a total ban of Qadiyanis from all appointments for the next ten years it would have been acceptable but all they are demanding is their removal from key positions. The reason for this demand is not because of religious reasons (because Non-Muslims can be appointed on key positions in Islam) but because of the following reasons:

1) *They used the quota of the Muslims during the British rule by deceiving the British and taking advantage of the innocent Muslims.*
2) *They took advantage of the carelessness or ignorance of the Government (after the creation of Pakistan) and occupied positions far greater then their share in the population.*

3) *Their comrades occupied high positions and enlisted their own people in the work place thus undermining the rights of ordinary Muslims.*
4) *Because of this they have taken over key positions of a country and thus the interests of a Muslim country are gone into the hands of a small Non-Muslim minority.*
5) *They have used their key positions for the propagation of Qadiyaniat in accordance to the instructions of their leader in 1952 when he said, "Mirzai workers should preach Mirzaiyat in a disciplined manner."*
6) *They have committed treason with the country at these key positions and the roles of people like Air Marshall Zafar Chowdry and others have been highlighted in front of the nation. Their role in the war between Pakistan and India (Independence of Bangladesh) is still being discussed.*

Because of these reasons their appointments at key positions is detrimental not only from a religious point of view but also from the cultural, social, political, and the economic point of the view of the majority of Pakistan (i.e. Muslims).

Parallel system of Government:

After the creation of Pakistan they established a parallel system of Government. Qadiyanis were populated at Rabwa and it was declared their centre of government. Their leader is called "Ameerul Mu'mineen" which is the title of the leaders of the Muslims. Under the governess of the "Ameerul Mu'mineen" there are various ministries such as the ministry of Internal Affairs, ministry of publications, ministry of general Affairs etc. These ministries operate like that of a state. There is also a military wing of this government by the title of "Khudamul Ahmadiyya" which contains the previous officers and soldiers of the "Furqan" Battalion.

The Ahmadi leaders are convinced that it's not difficult to become the leaders of Pakistan. The former Khaleefa of Rabwa Mirza Mahmood Ahmad had openly announced that we will be victorious and you will be defeated and you fate will be the same like that of Abu Jahal and his party Jahal on the day of conquest of Makkah.

Plans to capture Balochistan:

A full year hadn't gone by since the establishment of Pakistan when the Khaleefa of Qadiyanis gave the Khutbah on the 23rd of July 1948 which was published in Al-Fas'l of 13th of August:

"The full population of British Balochistan which is now Pakistani Balochistan is 5 or 6 hundred thousand, but because of being one unit it occupies a great importance. Just like people have a value units also have importance. For example, in the constitution of America for the membership of the Senate it's not important if the population of the State is 1 million or 10 million, all states have the same number of members if the Senate. Thus the population of Pakistani Balochistan is 5 or 6 hundred thousand and if you include the whole region of Balochistan then the population would be around 11 hundred thousand. It is easier to convert lesser number of people to Ahmadiyat hence if the Jamaat work hard then this province can be converted into Ahmadiyat. Remember a strong base is needed for propagation, thus we need to make a country, or the provinces or even a single province a strong base (and this can be done easily).

Kashmir:

Kashmir fitted the role of the Qadiyani state, which they envisaged from the beginning. Some of the reasons for their interest in Kashmir can be found in the book of Dost Muhammad Shahid volume 8 pages 345 to 479:

1) *Qadiyan which is the birthplace of their Prophet is close to Kashmir and is equal to or even superior to them then Makkah or Madina.*
(Al-Fas'l dated 11th of December 1932)

They think that they will get Qadiyan back according to the Prophesies of their Prophet, they even teach this to their little children:

"The migration from Qadiyan will be temporary and the day will come when it will be given back to the Qadiyan Ahmadiyya Jamaat."
(Rah-e-Eeman : pg98 "An elementary children's book on religion")

Their efforts in attempting to keep Qadiyan and Kashmir geographically united by filling a separate petition gave the commission the excuse to award Kashmir to India.

2) *Qadiyanis "think" that Kashmir has stronger affects of Qadiyaniat than before and they think that there are 80,000 Qadiyanis in Kashmir.*

3) *Kashmir is the burial place of the first Messiah (according to them) and the second Messiah has a large following there so obviously such a place should only be ruled by Qadiyanis.*

4) *When Maharaja Ranjeet Singh appointed Nawab Imamuddin as the Governor of Kashmir, the father of Mirza Ghulam Ahmad also accompanied him.*

5) *The first Khaleefa of Mirza Ghulam Ahmad Hakeen Nuruddin who was the father-in-law and teacher of the second Khaleefa Mirza Mahmood lived in Kashmir for along time. In any case just as they had their eyes set on*

Balochistan (due to scarcity of population) they also eyed Kashmir not because of reasons of humanity but because of their own selfish motives.

6) *Their first attempt to capture Kashmir was done in the 1930's (on the nod of the British) when Mirza Basheer-uddin started to show interest in the Kashmir committee because of purely political motives. They failed due to the combined efforts of Allama Iqbal, other Muslims leaders and ordinary Muslims. It was here that Allama Iqbal first learned of their political ambitions and began to oppose them.*

The 1948 war of Kashmir and the Furqan Battalion:

After three months of the creation of Pakistan, Pakistan demanded Kashmir, and the war started in 1948 the Qadiyanis formed the "Furqan" Battalion. The Qadiyanis had never participated in any of the troubles of the Muslim and now on the issue of Kashmir they formed a battalion, sent it to Jammu and started sacrificing their lives? The Pakistani commander-in-chief at the time General Douglas Gracey wasn't interested in fighting for Kashmir and didn't want to use the Pakistani forces in Kashmir and it is even said that he used to provide information to the Indian commander-in-chief Sir General Arkson Lake. But the very same General Gracey happily allowed a civilian organisation to take part in the battle? He also sent a letter of commendation to the "Furqan" Battalion which is included in the book of Dost Muhammad Shahid on page 274 and also in the tract as published by the ministry of Publications (Rabwa). What services did "Furqan" Battalion perform in Kashmir? This was debated in the media after the Jihad and the statements of Kashmiri leaders such as Allah Rakha Sagar, and Aftab Ahmad (secretary Jammu and Kashmir Muslim conference) were published. The following statements of Aftab Ahmad (secretary Jammu and Kashmir Muslim conference) caused havoc amongst the ranks of Government and Military officials:

"What this "Furqan" Battalion did and how it served the interests of India! It gambled with the lives of many Muslim youths, whatever was planned it reached India, wherever the Muslims entrenched the enemy knew and wherever they halted the Indian plans bombed."

(Tract Kashmir and Mirzaiyat published by the Ministry of publications (Rabwa))

Mirza Basheer-uddin Mahmood fiercely objected on these statements and speeches and stated that if the Government knew then why they didn't remove us and even tried to blow the whistle on General Gracey and the existing Government. General Gracey upon sensing the danger disbanded the "Furqan" Battalion (secretly) and personally countered the allegations of Aftab Ahmad. Eventually the accusers under Government pressure denied their own statements, but for about a month the same statements are being issued again.

(Please see the speech of Mirza Basheer-uddin Mahmood in Al-Fas'l dated 6th of January 1950)

If these accusations were baseless then why was the "Furqan" Battalion swiftly and secretly disbanded? If these accusations were baseless then why didn't the Government start an independent enquiry on the usage of a civilian force parallel to the National army? These questions are still unanswered and reflect the opinion of Aftab Ahmad, "For the past 30 (now nearly 56) years Mirzais are the obstacle in the independence of Kashmir."

Furqan force, another Ahmadi Battalion and parallel military organisation:

"Furqan" Battalion was disbanded but the Mirzais thought that the people have a whort-tem memory and continued a parallel military network in the forms of "Atfal-e-Ahmadiyya", "Khudam-

e-Ahmadiyya", and "Ansar-ullah" etc. Justice Muneer reported on these different ministries in the following words:

"Ahmadis are an organised Jamaat. Their centre is in a purely Ahmadi area and they have different ministries such as "Internal Affairs", "Foreign Affairs", "General Affairs", "Publication" etc which work under the directive of the secretariat. They also have an army of volunteers called "Khudam-e-Ahmadiyya". "Furqan" Battalion was part of this force which is a totally Ahmadi battalion."
(Report of the Enquiry Commission Punjab: Pg 211)

In 1966 the activities of this "Furqan" Battalion presented in parallel to the brave Mujahideen of the Pakistani Army and their enormous efforts of the war of 1965, and when they were given medals the following types of announcements were made in Al-Fas'l:

"The participants of the "Furqan" Battalion who participated in the 45 day of Kashmir till 31st of December 1948 (ceasefire date) should provide information in the following manner (example given in the paper) and after getting it attested by the local Qadiyani Ameer should send it to Malik Muhammad Saddar (Rabwa). The name of the officer to be addressed should be left blank, as these forms would be sent from Rawalpindi to Rabwa and the medals will come to Rabwa and redistributed."
(Al-Fas'l dated 23rd of March 1966)

Isn't this a sick joke with the widows and orphans of the martyrs of 1965?

Why was the issue of "Furqan" Battalion raised at the time of distribution of medals to the heroes of 1965 some eighteen years later? It is the work of the intelligence agencies to uncover this plot, but we won't go into the details because of the sensitive nature of the Department of Defence. These are some of the issues.

In addition why is the command of the border areas (with Kashmir) given to Qadiyani Generals in almost all the wars? Before and after the war of 1965 and even now in the time of General Ayub why do the Qadiyanis (i.e Chowdry Zafar-ullah Khan and others) continue to talk about the right time to invade Kashmir and spread the glad tidings of winning Kashmir?

To recap:

1) *The Mirzais are guilty of treason as they demanded separate rights at the time of treason and damaged the creation of Pakistan.*

2) *Pakistan is an ideological Islamic state, and the spirit of Jihad is an integral part of its defence. But individuals belonging to a Jamaat which doesn't believe in Jihad infiltrated into the Military forces and failed to fulfil their duties at the time of need.*

   (The testimony of Qadiyani witnesses like Mirza Abdul Samee' has been highlighted in the recent Samdani Tribunal in which they have admitted that they didn't regard the war of 1971 as Jihad).

3) *The Mirzais present in the armed forces and the Presidency played a pivotal role in the annexation of East Pakistan and the efforts of Chowdry Zafar-ullah Khan mediating between Yahya and Mujeeb should be examined.*

4) *Mirzais not only participated in the Rawalpindi case but they originated it and it has been proven in the courts.*

5) *Due to Mirzais activities the country had to face the evil of Marshal-law for the first time.*

Summary:

All of the evidence has been presented with references and it presents a balanced over-all picture. This should leave no one in doubt as to the real objectives of the Qadiyanis. These are the reasons as to why all schools of Muslims have unanimously declared them as Kaafir and outside the fold of Islam.

The demand for declaring them a separate Non-Muslim entity is nothing new but Allama Iqbal addressed the British Government before the creation of Pakistan:

"We should not forget the Qadiyani attitude regarding the Islamic world. When the Qadiyanis adopt a separate policy in regards to the Muslims religiously and socially then why do they insist on joining the Muslims politically? "The Muslim ummah has every right to demand the separation of Qadiyanis. If the government doesn't accept this demand then the Muslims will think that the government is deliberately delaying this decision. "
(A letter to the Statesmen dated 10th of June 1935)

Allama Iqbal tried to further jolt the Government and said:
"If a group (which is treacherous according to the beliefs of a Nation) is advantageous to the government, then the government has every right to reward them, but it would be foolish for the government to think that the Nation will disregard this group which is threatening to their unity and survival".

In the light of the above evidences we regard it our duty to request you to keep an eye on the activities of this European fifth column and to declare them a minority in Pakistan (with due rights) and to impose limits on them in respect to their proportion in the population; else they will continue to be a danger to the security of the Nation and the country might have to face an insurmountable danger as the issue of Israel (which has already become a cancer for the Islamic world).

Last humble appeal:

Dear respected members of the Assembly:

Despite our best attempts to summarise our petition in regards to the Mirzais it has become rather lengthy. But the saga of Mirzai treacheries with the Islamic world is so long that even after blackening over 200 pages we feel still that major parts of some important details which needed to be presented in front of the respected members are still left. The Islamic world has been suffering at the hands of Mirzais for nearly ninety years. You witnessed some of the activities of this Jamaat in trying to uproot Islam in the previous pages, the basic beliefs of Islam were decimated, sick jokes were done with the verses of the Qu'ran, Ahadeeth were toyed with, and the personalities of the Prophets, Sahaba, and the pious were humiliated. To top it all off Mirza Ghulam Ahmad was not only positioned next to but ahead of the Prophet of Islam.

Mirzaiyat is busy in treason with the lovers of the Prophet, it has always stabbed Muslims in the back, provided refuge to the enemies of Islam (in the country), and celebrated the murder of Muslim men and the rape of Muslim women in many parts of the world. They have done what the enemies of Islam couldn't do openly.

The Muslims ummah has been suffering at the hands of Qadiyanis for over ninety years and realising their aims Allama Iqbal requested the Government of his time to declare them a separate minority. But his requests were directed towards a Government which was behind them in the first place, thus the Muslims had no choice but to bear their oppression.

Now Pakistan is in front of us as the reality of his dreams. We are not under the influence of any other Government but it is indeed

sad that even after 27 years we have not been able to fulfil this essential need of the Ummah.

Dear Respected Members! Now after a long wait this problem has been brought to your attention. The gazes of Muslims of not only Pakistan but the Islamic world are fixed upon you, and the souls of those who died (due to Qadiyani treacheries) are awaiting your decision. They asked for Justice but failed, and the ones who lived have been looking for Justice in this Muslim nation for the past 27 years formed after enduring over a 100 years of slavery.

Respected Members! Muslims don't want to oppress anyone. They only want this Mirzai nation to be declared a Non-Muslim minority which openly separated itself from Islam and Muslims, which has openly declared 70 million Muslims Kaafirs, separated its places of worship from the Muslims, consider their matrimonial alliances with the Muslims and attending the funeral prayers of the Muslims Haram. This will not be a strange step, but it will be the acceptance of a fact. The request to declare them a separate Non-Muslim minority is not a strange request but it is being presented in the light of Qur'an, Hadeeth, and hundreds of sayings of the Sahaba, Fuqaha, and the pious. In addition hundreds of saying of the Qadiyanis are in itself testament to it. To deny this request would be to deny the glowing sun at its zenith.

In addition because the Mirzais continue their treacherous activities under the garb of Islam, their mingling with the Muslims creates a situation which is unique (unlike the interactions of Muslims and Non-Muslims). Otherwise the Government would have to answer for the safety, and security of the people of this nation, and the fire of riots which engulfs this nation from time to time.

Thus we ask in the name of Allah (SWT), in the honour of our beloved Nabi, in the name of the consensus of Qur'an and Hadeeth, in the name of Justice and equity, and in the name of 70

million Muslims (now over 100 million) to disregard external pressures and seek the pleasure of Allah and his Rasul as it will be our last respite on the day of Judgement.

If we shrug our responsibility then the Nation will never forgive us. Authority leaves one day but the mark of a wrong decision will haunt us forever. May Allah (SWT) give us the ability to make the right decision (The resulation of the member of national Assembly).

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بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

RESOLUTION:

Mr Speaker
National Assembly of Pakistan

Dear Sir,

We request to present the resolution described below:

It is an established fact (everywhere) that Mirza Ghulam Ahmad claimed Prophethood after Hazrat Muhammad (Sallaho Alaihe Wassallam), in addition it is also an established fact (again everywhere) that his claim of Prophethood, his efforts in negating many verses of the Qur'an and his hard work in attempting to abolish Jihad are conspiracy against the major commands of Islam.

Furthermore, he was the product of the regime whose sole intention to destroying the unity of the Muslims and to negate Islam.

Furthermore, it is the unanimous verdict of the Muslim ummah that the followers of Mirza Ghulam Ahmad, whether they accept his claim of Prophethood or simply accept him as a Mentor or a religious leader are out of the fold of Islam.

Furthermore, his followers (known by any name) are involved in overt and covert destructive activities by mixing with the Muslims and by "claiming" to be a sect of Islam.

Furthermore, a conference was held by the global Islamic organisations in the blessed city of Makkah under the auspices of "Rabita Al-Alam Al-Islami" from the 6th to the 10th of April 1974. This conference was attended by delegates and representatives from 140 Islamic organisations and establishments. A unanimous opinion was advocated in this conference that Qadiyanism is a destructive movement against Islam and the Islamic world, though it claims to be a sect of Islam.

Now this assembly should make effort towards pronouncing the followers of Mirza Ghulam Ahmad (known by any name) as Non-Muslims, and an official bill should be presented in this National Assembly so that such a pronouncement may be solidified and as a Non-

Muslim minority living in the Islamic Republic of Pakistan their rights and privileges be protected and the appropriate changes in the legislation can be made.

Signatories of the Resolution:

1) (Signature) Maulana Mufti Mahmood
2) (Signature) Maulana Abdul Mustafa Azhari
3) (Signature) Maulana Shah Ahmad Noorani Siddiqui
4) (Signature) Professor Ghafoor Ahmad
5) (Signature) Maulana Syed Muhammad Ali Rizvi
6) (Signature) Maulana Abdul Haq (Akota Khattak)
7) (Signature) Chowdry Zahoor Ilahi
8) (Signature) Sardar Sher Baaz Khan Mazari
9) (Signature) Maulana Zafar Ahmad Ansari
10) (Signature) Mr Abdul Hameed Jatoi
11) (Signature) Sahibzada Ahmad Raza Khan Qasoori
12) (Signature) Mr Mahmood Azam Farooqui
13) (Signature) Maulana Sadarushaheed
14) (Signature) Maulana Naimatullah
15) (Signature) Mr Umrah Khan
16) (Signature) Makhdoom Noor Muhammad
17) (Signature) Mr Ghulam Farooq
18) (Signature) Sardar Mola Baksh Soomro
19) (Signature) Sardar Shoukat Hayat Khan
20) (Signature) Haji Ali Ahmad Talpur
21) (Signature) Mr Rao Khurshid Ali Khan
22) (Signature) Mr Rais Ata Muhammad Khan Muree

Note: Afterwards the following also signed this resolution:

23) (Signature) Nawabzada Mian Muhammad Zakir Qureshi
24) (Signature) MrGhulam Hasan Khan Dhandala
25) (Signature) Mr Karam Baksh A'awan
26) (Signature) Sahibzada Muhammad Nazeer Sultan
27) (Signature) Mehar Ghulam Haider Bhurwana
28) (Signature) Mian Muhammad Ibraheem Bar'q
29) (Signature) Sahibzada Safiullah
30) (Signature) Sahibzada Naimatullah Khan Shinwari
31) (Signature) Malik Jehangir Khan
32) (Signature) Mr Abdulsubhan Khan
33) (Signature) Mr Akbar Khan Mahmund
34) (Signature) Major General Jamaldar
35) (Signature) Haji Sal'eh Khan
36) (Signature) Mr Abdul Malik Khan
37) (Signature) Khawaja Jamal Muhammad Koreja

The Unanimous Opinion Of Pakistan National Assembly On The Issue Of Finality Of Prophethood:

Islamabad 7th of September 1974

The following text of the resolution as adopted by the house, the details of the amendment in the constitution and the text of the speech of Prime Minister of Pakistan Zulfiqar Ali Bhutto.

Resolution:

The special committee has unanimously decided that this resolution should be sent to the entire house for debate and approval.

The committee along with its sub committees unanimously presents the following to the house after deliberating the testimonies of the witnesses including the leaders of "Anjuman-e-Ahmadiyya (Rabwa)" and "Anjuman-e-Ahmadiyya (Ishat-e-Islam Lahore)", reading all relevant documents and considering the counter arguments:

1) *The constitution of Pakistan should be amended as follows:*
    a. *The persons belonging to the Qadiyani and Lahori Jamaats should be mentioned in section 106.*
    b. *A new sub-section should be introduced under section 260 defining a Non-Muslim.*

Attached is a copy of the amendments to the constitution as unanimously approved by the special committee.

2) *In the penal code of Pakistan in section 295, the following explanation should be noted:*

   "Any Muslim who believes contrary to section 260 (sub-section 3) in the finality of Rasul-ullah (Sallaho Alaihe Wassallam) will be punished.

3) *All related laws such as the National Registration act of 1973 and the registration of eligible voters act of 1974 should be amended to reflect these recommendations.*

4) *The lives, property, and honour of all citizens of Pakistan no matter which sect they belong will be fully protected.*

Bill to be presented to the National Assembly:

It is envisaged that the constitution of Pakistan will be amended for the aforementioned reasons, thus the following amendments are enacted:

1) *Short subject and enactment of the amendment.*

   a) *This act will be called amendment two act 1974*
   b) *It will go into affect immediately.*

2) *Amendment in section 106 of the constitution which will be part of the constitution later. Subsection 3 will contain the words "persons belonging to Qadiyani Jamaat or Lahori Jamaat (who call themselves Ahmadis)" after the word sects and within brackets.*

3) *Amendment in section 260 subsection 2 will be amended as follows:*

a) *Whosoever doesn’t believe in Rasul-ullah (Sallaho Alaihe Wassallam) who is the last of Prophets as being the last Prophet or claims to be a Prophet after him or believes in someone else (who makes such claim) as the guide or mentor or Prophet then for legal purposes he is not Muslim.*

As decided on the recommendation of the special committee in the National Assembly that these amendments are intended to declare such a person Non-Muslim who doesn’t believe in Rasul-ullah (Sallaho Alaihe Wassallam) who is the last of Prophets as being the last Prophet or claims to be a Prophet after him or believes in someone else (who makes such claim) as the guide or mentor or Prophet.

Abdul Hafeez Perzada
Minister In charge

Speech of Zulfiqar Ali Bhutto
(Prime Minister of Pakistan)

The text of the speech of Mr Zulfiqar Ali Bhuttogiven in the National Assembly on the 7th of September 1974.

Mr. Speaker:

When I say that the decision of today is the decision of the whole house, it is not my intention to gain some political points out of it. We have discussed it with different members of the house and all schools are represented in the house. This is a National decision; it is the decision of the people of Pakistan. This decision reflects the ideas, and intentions of the people of Pakistan. I don't want any one group or individual take credit for it. I am trying to say that it was a difficult decision for a number of reasons, rather a very difficult decision and it couldn't have been reached without being in a democratic country with democratic institutions.

This is an old problem, a ninety year old problem and it became complex with the passage of time. The bitterness in our society increased because of it as solution was presented or adopted. We are told that this problem was invented in the past and not once but many times. In the past attempts were made to solve this problem, I don't know what measures were taken but I remember what was done in 1953, absolute power was used to crush the people. The advisors at the time advocated the use of brute and barbaric force to crush the will of the people, and when power is used the problem goes in the background when never gets solved.

Our intention was to find a permanent solution to this problem, and I can assure you that we have left no stone unturned in trying to find "the correct" solution. People's feelings were hurt, law and order was compromised, we had riots, speeches were made in the streets and the mosques, and the whole nation has been in frenzy for the past three months. I don't have to repeat what happened

between the 22^{nd} and the 29^{th} of May, and I don't want to go into details either but I would like to direct the attention of the house to my address to the Nation on the 13^{th} of June.

In my address I told the Nation that this was a religious problem and because Pakistan was created on religious grounds for Muslims thus any decision made which would hurt the feelings of the majority would be detrimental to the interests of the country. Because it was a purely religious problem it wasn't befitting for an individual in my government to issue a verdict on the 13^{th} of June.

I met many people in Lahore who were agitated and wanted me to announce right then and there what the majority of the people of Pakistan wanted. They also told me that it's golden opportunity to gain popularity and I will be remembered forever for announcing such a decision. But I told them this is a ninety year old problem and it has caused anxiety amongst the Muslims before and after the creation of Pakistan. It wasn't right for me to take advantage of the situation, so I told them that we have restored democracy in Pakistan and we have a National Assembly, which is the place to hold debates and according to my humble opinion the house is the place to debate this issue.

As the member of the majority in the house I will not put any kind of pressure on the members and leave the decision on the conscious of the members. The members of the people's party will confirm that I have not tried to affect their judgment except for the time when there was an open debate on this subject.

Mr. Speaker! I wouldn't like to tell you that I was perplexed by this problem and couldn't sleep at night. I am aware of the repercussions of this decision and its political and social fallouts. It could even have an impact on the defence of the country. This is not a trivial matter, Pakistan is an Islamic state founded on the principles of Islam and inhabited by a majority of Muslims, and I

have not been in breach of any principles while imposing this decision.

The first principle of people's party is that Islam is our religion, and to serve Islam is our first priority. The second principle of people's party is our policy of democracy, thus for our party it was suitable to present this issue in the house, and I am proud to say that we have also followed the tradition of the party of being socialist. Thus we haven't breached any of the principles of our party.

This is a religious as well as a secular decision. Religious in the sense that it affects Muslims who are a majority in Pakistan and secular in the sense that we live in modern times and our constitution should not target any sect, or religion, and every Pakistani should have the right to view his opinion abut his religion without fear. It is very important for my Government to guarantee the safety of all citizens of Pakistan and it is our moral obligation.

Mr. Speaker! I will like to assure you that and tell everyone outside of this house that we have fulfilled our obligation and no one should any doubts in their mind that disturbance of any sort will not be tolerated and the dishonour of any citizen of Pakistan will be allowed.

Mr. Speaker! The last three months have seen a lot of agitation and disturbances. Several arrests have been made and people have been sent to Jail. It was our responsibility to stop anarchy in this country. Now that the house has unanimously reached an agreement I would like to assure you that immediate actions will be taken and softer measures will betaken in regards to the people arrested and some of them may be released (if they don't agitate the people again or use violence again).

Mr. Speaker! As I have stated that we should hope that we have countered this problem, and it is not my success but the success of the people of Pakistan. I congratulate the house and realise that this unanimous decision wouldn't have been reached if all parties hadn't cooperated. Constitution is the life and soul of our country and it has taken 27 years to complete it and it was momentous occasion in the history of Pakistan when all parties accepted it.

Mr. Speaker! Who knows what decisions we will have to make in the future. But in my humble opinion this was the most complex and difficult problem that we have encountered since the creation of Pakistan. When I scan the past I reiterate that this was the most complex and difficult problem that we have ever encountered, it affected every house, every village and every individual of this country and became complex with the passage of time.

We had to face the bitter truth, we could have sent to the Islamic ideological council or the High Court (thus delaying it). But we had the courage to present it in the house and a special committee secretly met regarding this issue. Why secretly? Because do you think that the decision could have been reached if it wasn't deliberated behind closed doors?

If the members would have to deliberate openly and in front of the media then it would have been difficult. We have assured the members that their opinions will be held confidential and not presented in a twisted manner to gain political points. I think it was essential of the house not to reveal the proceedings of these secret meetings, but as time goes by maybe it would be possible for us to reveal the recordings.

I would also like to say that in order to reach new heights, and make new decisions for the benefit of the country we would have to keep the proceedings secret. This decision is ominous for us and we should move forward from here with the same spirit and attempt to solve other problem affecting our Nation.

Some people will not be happy with this decision, and it is difficult to make everyone happy. Some people think that this problem was solved in 1953 (by the use of excessive force), but these people have failed to analyse the situation. I know some people will be very unhappy about this decision, it is not possible for me to represent such people but if they think about it is better for them and their rights have been protected.

I remember that Maulana Shah Ahmad Noorani (in the opposition) presented this petition he talked about guaranteeing the safety of the people who will be affected by this decision, the house is committed to this guarantee.

This is the moral obligation of this house, this party, the opposition and the Government to protect all citizens of Pakistan. It is the teaching of Islam and a hallmark of an Islamic society. It should be noted that the Jews took refuge in the Ottoman Empire when they were persecuted in Europe, so when the Jews can find protection amongst the Turks and the Arabs then we are Pakistani and it is our moral obligation to provide protection to all sects and all citizens of Pakistan.

Mr. Speaker! I end my speech with these words.

Thank you very much.

National Assembly Secretariat:

NOTIFICATION

Islamabad, the 7th September 1974

This Bill was introduced in the National Assembly on the 7th September 1974,

N.A. Bill No29 of 1974

A Bill further to amend the Constitution of the Islamic Republic of Pakistan

Whereas it is expedient further to amend the Constitution of the Islamic Republic of Pakistan for the purposes hereinafter appearing;
It is hereby enacted as follows:-

1. **Short title and commencement**.- **(1)** This act may be called the Constitution (Second Amendment) Act, 1974 **(2)** It shall come into force at once.

2. **Amendment of Article 106 of the Constitution. –** In the Constitution of the Islamic Republic of Pakistan, hereinafter referred to as the Constitution, in article 106, in clause (3) after the word "communities", the words and brackets "and persons of the Qadiani group of the Lahori group (who call themselves 'Ahmadis')" shall be inserted.

3. **Amendment of Article 260 of the Constitution.** – In the constitution, in Article 260, after clause (2), the following new clause shall be added, namely:-

"(3) A person who does not believe in the absolute and un-qualified finality of the Prophethood of Muhammad (peace be upon him) the last of the Prophets or claims to be a prophet, in any

sense of the word or of any description whatsoever, after Muhammad (peace be upon him) or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law."

STATEMENT OF OBJECTS AND REASONS

As resolved by the National Assembly following the recommendation of the Special Committee of the whole House, this bill seeks to amend the Constitution of the Islamic Republic of Pakistan so as to declare to be a non-Muslim any person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) or recongnizes such a claimant as a prophet or a religious reformer.

ABDUL HAFEEZ PIRZADA,
Minister-in-Charge

ASLAM ABDULLAH KHAN
Secretary.

New ordinance of 1984:

The president to Pakistan in order to stop the negative activities of the Qadiyanis has issued an ordinance that it went into affect on the 26th of April 1984.

Sub-section 298-B has been added to the penal code of Pakistan whish stated that if any individual of the Qadiyani or Lahori group is found referring to the companions or successors of Mirza Ghulam Ahmad as "Sahaba" or "Ameerul Mu'mineen" or his wife as "Ammul Mu'mineen" or the members of his family as "Ahl-e-Bait" or their places of worship as "Masjid" they can be fined and imprisoned up to three years.

Any individual of the Qadiyani or Lahori group found to be calling Adhan (like the Muslims) to call towards their worship could also receive the same punishment.

A new sub-section 298-C has also been added which states that if any members of the afore-mentioned groups tries to identify themselves as Muslims, or calls his belief Islamic or tried to preach his beliefs or tries to incite the emotions of a Muslim in any way will also receive the same punishment.

This ordinance also amends section 99-A of 1898 thus allowing the provisional Governments to seize all such printed material (newspapers, magazines, books etc.) which conflict with the penal code of Pakistan.

This ordinance also amends Pakistan Press and Publications Act 1963 thus allowing the provisional Governments to shut down such printing presses which defies the penal code of the country and prints such material.

Ordinance will be enacted immediately.

The Gazette of Pakistan

EXTRAORDINARY
PUBLISHED BY AUTHORITY
ISLAMABAD, THURSDAY, APRIL 26, 1984

PART 1

Acts, Ordinances, President's Orders and Regulations including Martial law Orders and Regulations

Government of Pakistan

MINISTRY OF LAW AND PARLIAMENTARY AFFAIRS
(LAW DIVISION)

Islamabad, the 26th April 1984

No. F.17 (1) 84-Pub. The following Ordinance made by the President is hereby published for general information.

ORDINANCE NO. XX OF 1984
AN ORDINANCE

to amend the law to prohibit the Quadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

WHEREAS it is expedient to amend the law to prohibit the Quadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

AND WHEREAS the President is satisfied that circumstances exist which render it necessary to take immediate action:

NOW, THEREFORE, in pursuance of the Proclamation of the fifth day of July, 1977, and in exercise of all powers enabling him in that behalf, the President is pleased to make and promulgate the following Ordinance:

PART I - PRELIMINARY

1. *Short title and commencement.*

   (1) *This Ordinance may be called the Anti-Islamic Activities of the Quadiani Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance, 1984.*

   (2) *It shall come into force at once.*

2. *Ordinance to override orders or decisions of courts. The provisions of this Ordinance shall have effect notwithstanding any order or decision of any court.*

PART II - AMENDMENT OF THE PAKISTAN PENAL CODE (ACT XLV OF 1860)

3. *Addition of new sections 298B and 298C, Act XLV of 1860. In the Pakistan Penal Code (Act XLV of 1860), in Chapter XV, after section 298A, the following new sections shall be added, namely:*

   "298B. Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places.

   (1) *Any person of the Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name)*

who by words, either spoken or written, or by visible representation;

(a) *refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him),as 'Ameerul Mumineen', 'Khalifa-tui-Mumineen', 'Khalifa-tul-Muslimeen', 'Sahaabi' or 'Razi Allah Anho'*

(b) *refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him) as 'Ummul-Mumineen'*

(c) *(c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him), as 'Ahle-bait'; or*

(d) *refers to, or names, or calls, his place of worship as 'Masjid';*

shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

(2) *Any person of the Quadiani group or Lahori group (who call themselves Ahmadis or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as 'Azan' or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.*

(3) *298C. Person of Quadiani group etc., calling himself a Muslim or preaching or propagating his faith.*
Any person of the Quadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or

propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.”

PART III AMENDMENT OF THE CODE OF CRIMINAL PROCEDURE 1898 (ACT V OF 1898)

4. Amendment of section 99A, Act V of 1898. In the Code of Criminal Procedure, 1898 (Act V of 1898), hereinafter referred to as the said Code, in section 99A, in sub-section (I):

(a) after the words and comma "of that class", the words, figures, brackets, letter and commas "or any matter of the referred to in clause (ii) of sub-section (1) of section 24 of the West Pakistan Press and Publications Ordinance, 1963," shall be inserted; and

(b) after the figure and letter "295A", the words, figures and letters "or section 298A or section 298B or section 298C" shall be inserted.

5. Amendment of Schedule II. Act V of 1898. In the said Code, in Schedule II, after the entries relating to section 298A, the following entries shall be inserted, namely:

1	*2*	*3*	*4*	*5*	*6*	*7*	*8*
298B	*Misuse of epithets, descriptions and titles, etc, reserved for certain holy personages or places*	*Ditto*	*Ditto*	*Not bailable*	*Ditto*	*Imprisonment of either description for three years, and fine.*	*Ditto*
298	*Person of*	*Ditt*	*Ditt*	*Ditto*	*Ditt*	*Ditto*	*Ditt*

C	*Quadiani group, etc. calling himself a Muslim or preaching or propagating his faith.*	*o*	*o*	*o*	*o*

PART IV AMENDMENT OF THE WEST PAKISTAN PRESS AND PUBLICATIONS ORDINANCE 1963 (W.P. ORDINANCE NO. XXX OF 1963)

6. *Amendment of section 24, West Pakistan Ordinance No. XXX of 1963.*
   In the West Pakistan Press and Publications Ordinance, 1963 (W.P. Ordinance No. XXX of 1963), in section 24, in sub-section (1) after clause (i), the following new clause shall be inserted, namely;

"(ii)

are of the nature referred to in section 298A, section 298B. or section 298C of the Pakistan Penal Code (Act XLV of 1860), or",

General, M. Zia-Ul-Haq,
President.

Copy of the Blasphemy Clauses

ACT III OF 1986
CRIMINAL LAW (AMENDMENT) ACT, 198

An Act further to amend the Pakistan Penal Code and the Code of Criminal Procedure, 1898
(Gazette of Pakistan, Extraordinary, part 1, 12th October 1986)

The following Act of Majlis-e-Shoora (Parliament) received the assent of the President on the 5th October, 1986 and is hereby published for general information:

Whereas it is expedient further to amend the Pakistan Penal Code (Act XLV of 1860) and the Code of Criminal Procedure, 1898 (Act V of 1893), for the purposes hereinafter appearing:

It is hereby enacted as follows:

1. *Short title and commencement*

    (1) *This Act may be called the Criminal Law (Amendment) Act 1986.*

    (2) *It shall come into force at once.*

2. *Insertion of new section 295-C, Act XLV of 1860. In the Pakistan Penal Code (Act XLV of 1860), after section 295-B, the following new section shall be inserted, namely:*

295-C. Use of derogatory remarks, etc. in respect of the Holy Prophet. Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to fine."

3. Amendment of Schedule II, Act V of 1898. In the Code of Criminal Procedure, 1898 (Act V of 1898), in Schedule II, after the entries relating to section 295-A, the following new entries shall be inserted, namely:

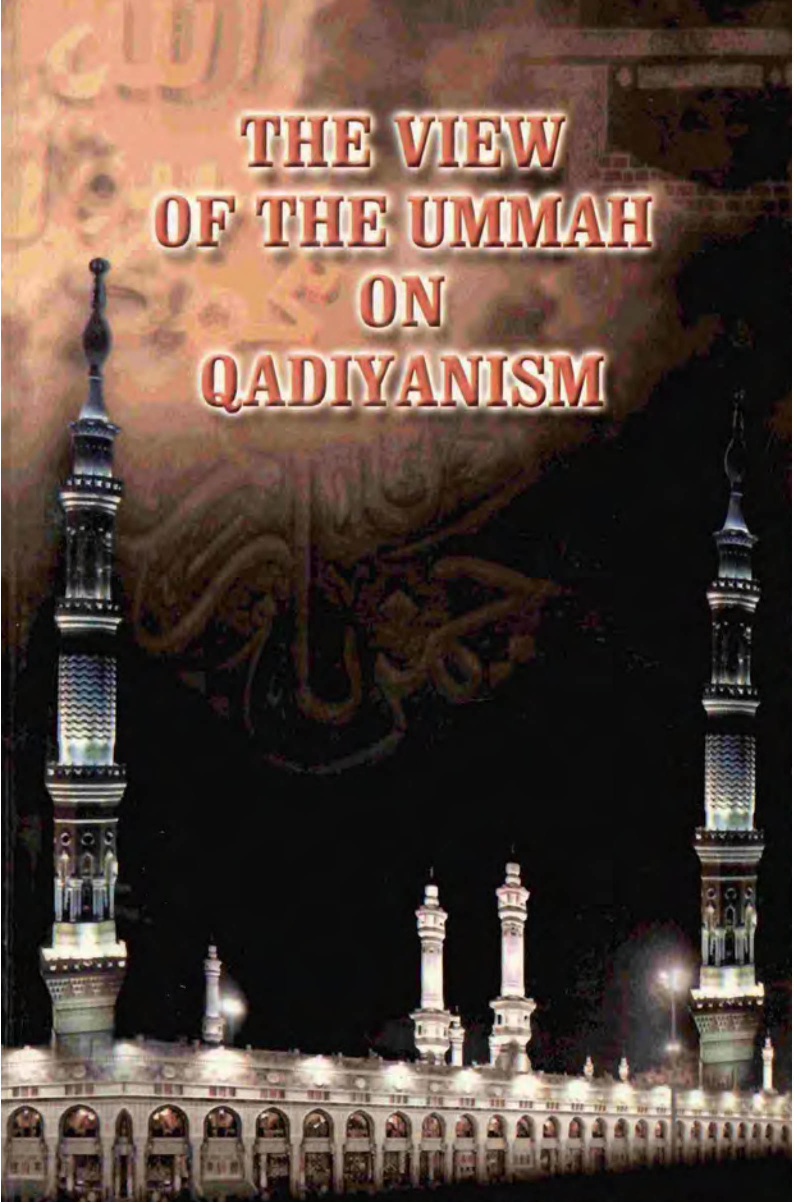
1	*2*	*3*	*4*	*5*	*6*	*7*	*8*
295-B	*Defiling, etc of copy of Holy Quran,*	*May arrest without warrant*	*Ditto*	*Ditto*	*Ditto*	*Imprisonment for life*	*Court of Session*
298-C	*Use of derogatory remarks, etc. in respect of the Holy Prophet*	*Ditto*	*Ditto*	*Ditto*	*Ditto*	*Death, or imprisonment for life, and fine*	*Court of Session which shall be presided over by a Muslim*

Summary of Offences Relating to Religion

PPC	*Description*	*Penalty*

298A	*Use of derogatory remarks etc., in respect of holy personages*	*Three years' imprisonment, or with fine, or with both*
298B	*Misuse of epithets, descriptions and titles etc., reserved for certain holy personages or places, by Ahmadis*	*Three years' imprisonment and fine*
298C	*An Ahmadi, calling himself a Muslim, or preaching or propagating his faith, or outraging the religious feelings of Muslims, or posing himself as a Muslim*	*Three years' imprisonment and fine*
295	*Injuring or defiling places of worship, with intent to insult the religion of any class*	*Up to two years' imprisonment or with fine, or with both*
295A	*Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs*	*Up to ten years' imprisonment, or with fine, or with both*
295B	*Defiling, etc., of Holy Quran*	*Imprisonment for life*
295C	*Use of derogatory remarks, etc; in respect of the Holy Prophet*	*Death and fine*

THE VIEW OF THE UMMAH ON QADIYANISM



The Case of the Muslim Ummah on Qadiyanism Presented before the